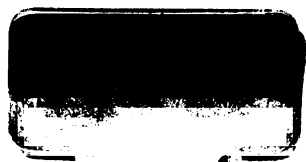

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THE
GRAND MASTER-KEY
TO
FREE-MASONRY.

THAT the Science of MASONRY is the most ancient in the World cannot be in the least disputed ; it was practised in the earliest Ages, and its fundamental Rules have been handed down, from Time to Time, with the greatest Care by our Forefathers. Its Foundation is fixed on the Basis of VIRTUE, and the grand Principles are Brotherly Love, Relief, and Truth to each other, and Universal Benevolence to Human Society in general. It has been countenanced by the Wise and Great in all Ages and Nations ; Emperors, Kings and Nobles have at all Times honoured this Society with their peculiar Patronage and Protection, and thought it no Disgrace to call the meanest Members, *Brethren and Fellows.*

The various Attempts of late to describe and publish to the World, Accounts, of the Antiquity, Rise, Progress, and chief Intent of this Noble Science, have come far short of the End proposed ; for, by picking out here and there a Trifle, and

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blending it with Matters no way relative to the Subject, the Readers are bewildered in their Researches, while the Art itself gains Discredit and Ridicule, by being represented, in these perplexed and inaccurate Accounts, as a Parcel of Absurdity and Nonsense.

To obviate and clear up such Reproaches and false Conclusions, and to shew that the *Basis* of FREE-MASONRY is WISDOM; its *Shaft*, STRENGTH; and its *Chapter*, BEAUTY; will be the Author's chief Design; for which Purpose he has drawn together and arranged every Part, from the best-received Testimonies and authentic Records preserved in all the regularly-constituted Lodges in the World, in such a Manner as to be of the utmost Use to all the Brotherhood; and will at the same Time not only serve as a *Pocket Companion to every Free-Mason*, who is not thoroughly acquainted with the Manner of performing his Duty in a Lodge, but also improve him in the Lectures used in each Degree; by perusing which he will soon become an useful Member, and be an Ornament to the Society.

From this general Account of his Design, he now proceeds to the History and Foundation of the *Craft*; with all the Orders and Charges originally belonging to it.

The History and Antient Constitutions, Orders, and Charges of Free and Accepted Masons.

[*Extracted from an Original Record.*]

THE Might of the Father in Heaven, and the Wisdom of the glorious Son, through the Grace of the Holy Ghost, be with us, and graciously govern us in our living, that we may come to his Bliss that never shall end. *Amen.*

GOOD BRETHREN,

It is our Purpose to acquaint you after what Manner this worthy Craft of MASONRY was begun; and afterwards how it was kept up, and encouraged by worthy Kings and Princes, and by many other Worshipful Men.

Likewise to those that are here, we charge by the Charges that belong to every FREE-MASON to keep; for, in Truth, FREE-MASONRY is worthy to be kept well; it is a worthy Craft, and a curious Science.

There are seven liberal Sciences; of which seven it is one; and the Names of them are as follow:

1. *Grammar*; which teaches us to write and speak properly.
2. — *Rhetoric*;

—2. *Rhetoric*; which teaches us to speak in fair and soft Terms.—3. *Logick*; by which we learn to distinguish Truth from Falsehood.—4. *Arithmetic*; which shews us to reckon or count all manner of Numbers.—5. *Geometry*; this teaches the Mensuration of Lines, Superficies, Solids, &c. and this Science is the Basis of MASONRY.—6. *Musick*; which teaches the Proportions, Harmony, and Discords of Sounds, &c.—7. *Astronomy*; which teacheth the Motions of the Luminaries, Planets, &c. and how to measure their Magnitudes, and determine their Distances*.

The Rise of this Science was before *Noah's Flood*. In the 4th Chapter of *Genesis* it is said there was a man named *Lamech*, who had two Wives named *Adah* and *Zillah*; by *Adah* he begat two Sons, *Jabal* and *Jubal*; by *Zillah* he begat one Son, called *Naamah*. These Children found out the Beginning of all the Crafts in the World: *Jabal* found out *Geometry*; he divided Flocks of Sheep, and built the first House of Timber and Stone.—*Jubal* found out the Art of *Musick*; and was the Father of all those who handled the Harp.—*Tubal Cain* was the Instructor of all Artificers in Iron and Brass; and his Daughter discovered the Craft of Weaving.

These persons knew well that God would take Vengeance for Sin either by Fire or Water; wherefore they wrote the Sciences they had found out on two Pillars, that they might be found after *Noah's Flood*.—One of the Pillars was Marble, which could not be burnt by Fire; and the other Pillar named *Laternes*, which would not sink in water.

In the next Place we shall inform you after what Manner these Pillars were found, on which the Sciences were engraved.—*Hermes*, who lived *Anno Mundi* 2076, in the Reign of *Ninus*, found one of them. He was the first that left off *Astrology*, to search into the Wonders of nature; he proved there was but one God, and divided the Day into twelve Hours; he was thought to be the first who divided the Zodiack into twelve Signs; was Counsellor to *Osyris* King of *Egypt*, and is reported to have invented Writing and Hieroglyphics, and also drew up the first Laws of the *Egyptians*.

In the Year of the World 1810, at the buliding of *Babylon*, *Masonry* was in such great Esteem, that *Nimrod*, King of

* From what is said above we learn, that these Seven Sciences are contained under that of *Geometry*, which teacheth the Mensuration, Ponderation, or Weight of every Thing in and upon the Earth. For as every Craftsman, Husbandman, Navigator, &c. works by Measure, so, without *Geometry*, those Arts can no more subsist, than *Logic* can without *Grammar*.

Babylon, was a *Mason* himself; and when the City of *Niniveh*, and other Eastern Cities were to be built, *Nimrod* sent several *Masons*, at the Desire of his Cousin the King of *Niniveh*, and gave them the following Charge: "That they should be true "to one another, and that they should serve the Lord truly "for their Pay, so that their Master might have Honour, and "all that belonged unto him;" and several other Charges he gave them. This was the first Time that ever a *Mason* had any Charge of his Craft.

When *Abraham* and *Sarah* went into *Egypt*, to teach the *Egyptians*, *A. M.* 2084, he had a Scholar whose Name was *Hermes*; and in his Days the Lords and Estates of the Realm had so many Sons, that they had no competent Livelihood to find their Children; on which they consulted with the King of the Country, how they might provide for their Children honestly, but could find no good Way; and proclaimed it through all the Land, that if there were any Man who could inform them, he should come unto them, and be well rewarded for his Travel. On this *Hermes* said; "If you will give me "your Children to govern, I will teach them one of the "seven Sciences, by following which they may live honestly "as Gentlemen should, on Condition that I may have power "to rule them, as the Science ought to be ruled." Upon which the King and Council granted and sealed his Commission. And then this *Hermes* took to him these Lords Sons, and taught them the Science of Geometry, to work in Stone all Manner of Work, that belongeth to the building of Churches, Temples Towers, Castles, &c. and likewise gave them a Charge in the following Manner:

1. That they should be true to the King, and to the Lord that they served, and to the Fellowship whereunto they are admitted; that they should call each other Fellow, or Brother, and not Servant or Knave, nor any other foul Name; and that they should truly deserve their Pay of the Lord or Master of the Work they served.

2. That they should order the wisest of them to be Master of the Work; and, neither for Love, Riches, nor Favour, to set another that hath but little Cunning to be Master of the Lord's Work, whereby the Lord should be evil served, and they ashamed; and also that they should call the Governor of the Work, Master, in the Time that they work with him.

And many other Charges he gave them; and all these Charges he made them swear to keep by an Oath; he also ordained for them a reasonable Pay, by which they might live honestly; and also that they should assemble together once in every

every Year, to consult how they might work best to serve the Lord for his Profit, and to their own Credit; and to correct within themselves those that had been guilty of a Trespas against the Craft.

Thus was the Craft grounded there; and *Euclid* gave it the Name of *Geometry*; and it is now called *Masonry*.

A. M. 2472. Sithence, long Time after, when * the Children of *Israel* were come into *Jebu*, which is now called *Jerusalem*, King *David* began the Temple of the Lord, or the Temple of *Jerusalem*; and he had a great Respect for *Masons*, and he gave them good Pay, and several Charges after the Manner of those given in *Egypt*.

When King *David* died, *Solomon* sent to *Hiram* King of *Tyre*, for an expert Workman, named *Hiram Abif*†, the Son of a Woman of the Line of *Naptbali*, and of *Urias* the *Israelite*. The Letter being to the following Purport:

KNOW Thou, that my † Father having a Will to build a Temple to God, hath been withdrawn from the Performance thereof, by the continual Wars and Troubles he hath had, for he never took Rest before he either defeated his Enemies, or made them Tributaries unto him. For mine own Part, I bless God for the Peace I possess; and for that, by Means thereof, I have an Opportunity of building a Temple unto God; for he foretold my Father, that his House should be built during my Reign: For which Reason, I pray you send some of your most skilful Men, with my Servants, to the Wood *Libanus*, to hew down Trees in that Place, as the *Macedonians* are more skilful in hewing and preparing Timber than our People are, and I will pay them according to your Direction.

To which *Hiram*, King of *Tyre*, replied as follows:

THOU hast Cause to thank God §, in that he has delivered thy Father's Kingdom into thy Hands; and for this Cause, since no News can come unto me more welcome, nor any Office of Love more esteemed, I will accomplish thy Request; and when I have caused a great Quantity of Cedar and Cypress Wood to be hewn, I will send it to thee by Sea, by my Servants, whom I will furnish with convenient Vessels of Burthen, to

* 2 *Sam.* v. 6.

† 1 *Kings*, vii. 13.

‡ See 1 *Kings*, ch. v. ver. 3 to 6; and 2 *Chron.* ch. ii.

§ See 1 *Kings*, ch. v. ver. 7 to 9; and 2 *Chron.* ch. ii.

the End it may be delivered in what Part of thy Kingdom it shall please thee best. You shall provide us with Corn, which we stand in need of, as we inhabit an Island.

Solomon, in order to finish the Temple that his Father, King *David*, had begun, sent for *Masons* into divers Countries, to the Number of Four-score Thousand, Three Thousand of whom were appointed to be Masters and Governors of his Work.

And *Hiram*, King of *Tyre*, sent his Servants to *Solomon* with Timber and Workmen to forward the Building of the Temple; and he sent *Hiram Abif*, a Widow's Son, of the Tribe of *Naphtali*, who was a Master of all his *Masons*, Carvers, Engravers, and Castors in Brasses, and other Metals that were used in the Temple; and King *Solomon* confirmed all the Charges which King *David* had given to *Masons*. Thus was the worthy Craft of *Masonry* confirmed in *Jerusalem*, and many other Kingdoms; and he finished the Temple *A. M.* 3000.

A. M. 3431, happened the Destruction of the first Temple of *Nebuchadnezzar*, after it had stood four hundred and thirty Years.

The second Temple began in the Reign of *Cyrus*, seventy Years after that Destruction: but it being hindered, it was forty-six Years in building, and was finished in the Reign of *Darius*, *A. M.* 3522.

A. M. 3815, in the Reign of *Ptolemy* and *Cleopatra*, *Onias* built a *Jewish* Temple in *Egypt*, in a Place called *Bubastis*, and called it by his own Name.

The Tower of *Stratton*, alias *Cæsarea*, was built by *Herod*, in *Palestine*, *A. M.* 3942; and many other curious Works of Marble; as the Temple of *Cæsar Agrippa*, to his Memory, in a Country named *Zenodora*, near *Panion*, *A. M.* 3946.

He likewise pulled down the second Temple that was finished in the Reign of *Darius*, and appointed one thousand Carriages to draw Stone to the Place, and chose out ten thousand expert Workmen to hew and mould Stone; and one thousand he clothed, and made them Masters and Rulers of the Work, and built a new Temple, *A. M.* 3947, on the Foundation which *Solomon* had laid, which was not inferior to the first, and was finished nine Years before the Birth of our Saviour.

In the Year 43, after the Birth of Christ, *Masons* first came into *England*, and built a Monastery near *Glastonbury*, in *Somerſetſhire*.

In St. *Alban's* Time, the King of *England*, who was a Pagan, walled in the Town that was then called *Verulum*. St. *Alban* was Steward of the King's Household, and had the Government of the Realm: he loved *Masons*, cherished them much,

much, and made their Pay right good, standing as the Realm did; for he gave them two Shillings a Week, and three Pence to their Cheer: before that Time, in *England*, a Mason had but a Penny a Day and his Meat.

He also gave them a Charter of the King to hold a general Council, and gave it the Name of an Assembly, and was present himself, and assisted in making *Masons*, and gave them Charges.

Soon after the Martyrdom of St. *Alban*, a certain King invaded the Land, and destroyed most of the Natives with Fire and Sword; so that the Science of *Masonry* was much decayed until the Reign of *Ethelbert*, King of *Kent*, A. D. 616, when *Gregory* the First, sent into *Britain* a Monk, and other learned Men, to preach the Christian Faith to this Nation, which as yet had not fully received it. *Ethelbert* likewise built a Church at *Canturbury*, and dedicated it to St. *Peter* and St. *Paul*.

Sibert, King of the *East Saxons*, who was also a *Mason*, having received the Christian Faith, built the Monastery at *Westminster*, A. D. 630, to the Honour of God and St. *Peter*.

A. D. 915, *Sigebert*, King of the *East Angels*, began to erect the University of *Cambridge*.

Athelstane built a Monastery at *Wilton*, near *Salisbury*, and another at *Mitchelney* in *Somersetshire*; besides these, there were but few Monastries in the Realm which he did not adorn with some new Pieces of Building, Jewels, Books, or Portions of Land; he also greatly enriched the Churches of *York*.

Edwin, Brother to King *Athelstane*, took Notice of *Masons* more than his Brother did; and he delighted much to commune and talk with them, to learn their Craft; and for the Love he had to *Masons* and to the Craft, he was made a *Mason*, and obtained of the King his Brother a Charter and Commission to hold every Year an Assembly where they would within the Realm, and to correct within themselves Faults and Trespases that were committed by the Craft; and held an Assembly himself at *York**, and there he made *Masons*, and gave them Charges, and ordered their Rules to be kept for ever after: he also gave them the Charter and Commission to keep, and made an Ordinance that it should be renewed from King to King; and when the Assembly was gathered together, he proclaimed that all old *Masons* and young,

* This was the first regular Grand Lodge ever held in *England*. *Edwin's* Seat was at the Place now called *Auldby*, six Miles from the City of *York*. He also laid the Foundation of a Church of Free-stone in the said City, which was finished by his Successor, *Osward*.

who

who had any Writing or Understanding of the Charges and Manners that were made before in this Land, or in any other, that they should bring them. And when it was proved there were found some in *Greek*, some in *French*, and some in *English*, and some in other Languages, and that they were all to one Intent and Purpose, he made a Book thereof, to shew how the Craft was founded; and he ordered himself and commanded, that it should be read and told when any *Mason* should be made, and for to give him his Charges: and from that Day until this Time, the Manners of *Masons* have been kept in that Form, as well as Men might govern it.

Furthermore, at diverse Assemblies, certain Charges have been made by the Advice of Masters and Fellows, to the following Effect:

Every Man that is a *Mason*, take right good Heed to these Charges; and if any Man find himself guilty in any of those Charges, that he ought to pray to God for his Grace to amend; and especially you that are to be charged, take Heed that you may keep these Charges right well; for it is a great Peril for a Man to forswear himself upon a Book.

The first Charge is, that you shall be true Men to God, and the Holy Church, and that you use no Error or Heresy by your Understanding or Discretion; but be you wise discreet Men, or wise Men in each Thing.

Also, that you shall be Liegemen to the King, without Treason or any other Falshood, and that you know no Treason or Treachery, but you amend privily, if you may, or else warn the King, or his Council thereof.

You shall be true to one another; that is to say, to every *Mason* of the Craft of *Masonry*, that be *Masons* allowed: you shall do unto them as you would they should do unto you.

That you shall keep all the Councils of your Fellows truly, be it in Lodge or in Chamber, and all other Councils that ought to be kept by Way of Brotherhood.

No *Mason* shall be a Thief, or Thief's Fellow, or conceal any such unjust Action, so far as he may will or know.

You shall be true each unto other, and to the Lord or Master that you serve, and truly to see unto his Profit and his Advantage.

You shall call *Masons* your Fellows or Brothers; and no foul Name.

You shall not take a Brother or Fellow's Wife in Villainy; nor desire ungodly his Daughter, nor his Servant; nor put him to any Disworship.

That

That you pay truly for your Meat and Drink, where you go to Board.

You shall do no Villainy, whereby the Craft may be slandered.

These are the true Charges that belong to every *Mason* to keep, both Masters and Fellows.

Here follows other Charges made for the Use of the Antient MASONS.

First, That no Master or Fellow shall take upon him any Lord's Work, nor any other Man's Work, unless he know himself able and sufficient of Skill and Ability to perform the same, so that the Craft have no Slander nor Disworship thereby, but that the Lord may be well and truly served.

That no Master take no Work, but that he take it reasonable; so that the Lord may be well served with his own Good, and the Master to live honestly and to pay his Fellows.

That no Master nor Fellow shall supplant any other of their Work in hand; or else stand Master of the Lord's Work; he shall not put him out, except he be incapable to finish the same.

That no Master or Fellow take an Apprentice but for the Term of Seven Years, and that the Apprentice be able of Birth, that is to say, free born, and whole of Limbs as a Man ought to be.

That no Master or Fellow take no Allowance from any to be made *Masons*, without the Assent and Council of his Fellows, and that he take him for no less Term than five or seven Years; and, that he who is to be made a *Mason*, be able in all Manner of Degrees, that is to say, free born, come of good Kindred, true, and no Bondman; and also, that he have his right Limbs as a Man ought to have.

That no *Mason* take any Apprentice unless he have sufficient Occupation to set him on, or to set three of his Fellows, or two of them at the least on Work.

That no Master nor Fellow shall take no Man's Work to Talk, that was desirous to go a Journey.

That every Master shall pay to his Fellow but as they deserve, so that he be not deceived by false Workmen.

That no *Mason* slander another behind his Back, to make him lose his good Name, or his wordly Goods.

That no Fellow within the Lodge, or without, misanswer another ungodly or reproachfully, without a reasonable Cause.

That every *Mason* shall reverence his Elder, and put him to Worship.

That no *Mason* shall be a common Player at Hazard, or at Dice, or at any other unlawful Plays, whereby the Craft may be slandered.

That no *Mason* shall use Letchery, nor be a Pander, or Bawd, &c. whereby the Craft may be slandered.

That no Fellow go into the Town in the Night Time, except he have a Fellow with him that may bear him Witness that he was in honest Company.

That every Master and Fellow, that have trespassed against the Craft, shall stand to the Award of the Masters and Fellows, to make them accorded if they can; and if they may not accord them, then to go to the common Law.

That no Master or Fellow, Make, Mould, Square, nor Rule, to no Leyer, nor set no Leyer within the Lodge, nor without, to hew nor mould Stones.

That every *Mason* receive and cherish strange Fellows, when they come from other Countries, and set them to Work, if they will as the Manner is; that is to say, if they have mould Stones in their Place, or else he shall refresh him with Money unto the next Lodge.

That every *Mason* shall truly serve the Lord for his Pay, and every Master truly to make an End of his Work, be it Task or Journey, if he have his Demand, and all that he ought to have.

A. D. 1070. The Norman Princes gave great Encouragement to the Craft, as well as their *Saxon* and *Danish* Predecessors; and particulary *Gundulph* Bishop of *Rochester*, and *Roger de Montgomery* Earl of *Shrewsbury*, and *Arundel*, who, about the Year 1090, built *Westminster-Hall*, which was 270 Feet in length, and 74 broad.

A. D. 1114. During the Reign of King *Stephen*, *Masons* were much employed, and *Gilbert de Clare*, Marquis of *Pembroke*, was their *Grand Master*, who built the Chapel of St. *Stephen* in the Palace at *Westminster*, which is at this Time the House of Commons; and in the Year 1357, King *Edward the Third*, became their Patron; and all their Charges were new-modelled and revised, as we are informed by an old Record; which says, “ In the glorious Reign of King *Edward the Third*, when Lodges were many and frequent, the “ *Grand-Master*, with his Wardens at the Head of the Grand-
“ Lodge,

“ Lodge, with the Consent of the Lords of the Realm, then generally *Free-Masons*, ordained :

“ I. That for the future, at the Making or Admission of a Brother, the Constitutions and proper Charges and Monitions should be read by the Master or Warden :

“ II. That Master-Masons or Masters of Work, shall be examined, if they be able of Cunning to serve their respective Lords, as well the Highest as the Lowest, to the Honour and Worship of the aforesaid Art, and to the Profit of of their Lords; for they be their Lords that employ them, and pay them for their Service and Travel :

“ III. That when the Master and Wardens meet in a Lodge, the Sheriff, if need be, or the Mayor or Aldermen, if a Brother, where the Chapter or Congregation is held, shall be made Fellow and Sociate to the Master, in help of him against Rebels, and for up-bearing the Rights of the Realm :

“ IV. That Entered 'Prentices at their Making shall be charged not to be Thieves, nor Thieves Maintainers. That the Fellow-Crafts shall travel honestly for their Pay, and love their Fellows as themselves, and that all shall be true to the King of *England*, to the Realm, and to the Lodge :

“ V. That if any of the Fraternity shall be fractious, mutinous, or disobedient to the *Grand-Master's* Orders, and after proper Admonitions, should persist in his Rebellion, then the Lodge shall determine against him, that he shall forswear, or renounce his *Masonry*, and shall no more be of the Craft; the which if he presume to do, he shall be prisoned 'till his Grace be Granted him and issued : For this Cause, principally, have these Congregations been ordained, that as well the Lowest as the Highest should be well and truly served in this Art. Amen. So mote it be.”

Richard II. coming to the Throne of his Grandfather, he employed *William of Wickham*, Bishop of *Winchester*, then their Grand-Master, to rebuild *Westminster-Hall* in the Manner it now stands; and also *New-College* at *Oxford*; but *Richard* being murdered, *Henry IV.* ascended the Throne, and appointed *Thomas Fitz-Allen*, Earl of *Surry*, *Grand-Master*, who was the Founder of *Battle-Abbey*, and *Fotheringay*; and in this Reign *Masonry* was in a flourishing State; but soon after, in the Minority of *Henry VI.* A. D. 1425, the Commons of *England* began to disturb their Repose; and in the third Year of his Reign the following Clause was made in an Act.

“ Whereas by the yearly Congregations and Confederacies made by the *Masons* in their General Assemblies, the good
C 2 “ Course

“ Course and Effect of the Statutes of Labourers be openly
 “ violated and broken, in Subversion of the Law, and to
 “ the great Damage of all the Commons: Our Sovereign
 “ Lord the King, willing in this Case to provide a Remedy,
 “ by the Advice and Consent aforesaid, and at the special Re-
 “ quest of the Commons, hath ordained and established, that
 “ such Chapters and Congregations shall not be hereafter hold-
 “ en; and if any such be made, they that cause such Chap-
 “ ters and Congregations to be holden, and thereof convicted,
 “ it shall be adjudged Felony: and that the other *Masons*,
 “ who come to such Chapters and Congregations, be punished
 “ by Prisonment of their Bodies, and make Fine and Ransom
 “ at the King’s Will.”

But this menancing Act was never put in Force, nor were the *Masons* in the least intimidated from holding their Assemblies and Communications; nor did they ever contrive to get it repealed, as they did not presume to meddle with State-Affairs; and by their own Laws they were forbid to engage in any Combinations. Though the Craft suffered greatly by the bloody Wars between the Houses of *York* and *Lancaster*, ’till the Union of the two Kingdoms, when true *Masonry* began again to dawn in this Part of the World, notwithstanding Queen *Elizabeth* was no Encourager of the Study of Architecture. This Princess having been told that *Masons* had Secrets that they would not discover, began to be jealous of their Assemblies; and, on St. *John’s* Day, A. D. 1561, sent an armed Force to dissolve their annual Communication. But Sir *Thomas Sackville*, then *Grand-Master*, sent several of the Queen’s great Officers, who were *Masons*, who making honourable Report of the Craft to her Majesty, she ever after esteemed them, and shewed them many Royal Acts of her Favour.

When *James I.* ascended the Throne *Masonry* flourished more than it had ever done before, and the famous *Inigo Jones* being *Grand Master*, the best Craftsmen from all Parts came to him, and he allowed them very good Wages, and also held the Quarterly Communication of the *Grand-Lodge*, and the Annual General Assembly on St. *John’s* Day. He was annually re-chosen, ’till the Year 1618; when *William* Earl of *Pembroke* was chose, and being approved of by the King, *Inigo Jones* was appointed Deputy *Grand-Master*; and many eminent, learned, and worthy Men were admitted Brethren; but unhappily for the Craft, the Civil Wars broke out, when the *Masons* met very seldom.

After the Restoration, *Charles II.* giving himself entirely up to his Pleasures (though he had been made a *Mason* Abroad) neglected

neglected the Society very much ; however, in the Year 1663, *Henry Fermyn*, Earl of *St. Albans*, was elected *Grand-Master*, *Sir John Denbam*, Deputy *Grand-Master*, *Sir Christopher Wren*, and *Mr. John Webb*, *Grand-Wardens*, who made the following Regulations, viz.

I. That no Person of what Degree soever be accepted a *Free-Mason*, unless in a regular Lodge, whereof one to be a Master or a Warden, in that Division where such Lodge is kept, and another to be a Craftsman in *Masonry*.

II. That no Person hereafter be accepted but such as are able of Body, honest in Parentage, of good Reputation, and an Observer of the Laws of the Land.

III. That no Person, who shall be accepted a *Free-Mason*, shall be admitted into any Lodge, until he has brought a Certificate of the Time and Place of his Acceptation, from the Master of the Limit where he was made, and the Lodge kept. And the Master shall enrol the same in Parchment, and shall give an Account of such Acceptations at every General Assembly.

IV. That every Person, who is now a *Free-Mason*, shall bring to the Master a Note of the Time of his Acceptation, to the end that it may be enrolled in such Priority of Place as the Brother deserves; and that the whole Company and Fellows may the better know each other.

V. That, for the Future, the said Fraternity of *Free-Masons* shall be regulated and governed by one *Grand-Master*, and as many Wardens as the said Society shall think fit to appoint at every General Assembly.

VI. That no Person shall be accepted, unless he be twenty-one Years old or upwards.

A. D. 1666, *Thomas Savage*, Earl *Rivers*, succeeded the Earl of *St. Alban's* as *Grand-Master*; and in this Year the greatest Part of the City of *London* was consumed by Fire, so that the *Free-Masons* were encouraged to rebuild it again, and the Deputy *Grand-Master*, *Sir Christopher Wren*, formed a noble Design, in order to render it the most regular and splendid City in the World; but his Design in general proved abortive by the Obstinacy of some private Persons, who would not be persuaded to part with their Properties; though he gave us an elegant Specimen of his Workmanship, in the re-building *St. Paul's*.

A. D. 1674, *George Villiers*, Duke of *Buckingham*, became *Grand-Master*; and was succeeded, in 1679, by *Henry Bennet*,

Benet, Earl of *Arlington*, who, being much engaged in State Affairs, could not attend to the Welfare of the Craft; though, during his *Grand-Mastership*, many Persons of the first Distinction were admitted.

A. D. 1685, upon the Death of the Earl of *Arlington*, the Lodges met and chose Sir *Christopher Wren*, *Grand-Master*; but at this Time particular Lodges were chiefly occasional; Sir *Robert Clayton* had an occasional Lodge of Masters who met at *St. Thomas's-Hospital* in 1673.

King *William* being privately made a *Mason*, approved of the Choice of Sir *Christopher Wren*, and greatly promoted the Interests of the Craft; he likewise appointed the Palace of *Greenwich* to be an *Hospital* for old and disabled Seamen, and ordered it to be finished after *Inigo Jones's* old Design, A. D. 1695.

The same Year, *Charles Duke of Richmond* and *Lenox* was chosen *Grand-Master*, at the Annual Assembly in *London*, and approved of by King *William*; and Sir *Christopher Wren* acted as his Deputy; but was again made *Grand-Master* in 1698.

In the Beginning of Queen *Anne's* Reign *Masonry* was rather neglected, which was occasioned through the Carelessness of several Masters and Wardens, in not chusing a *Grand-Master* for some Years, Sir *Christopher* being by Age and bodily Infirmities rendered incapable of presiding over them. But after the Rebellion in the Year 1715, the Masters and Wardens of the Lodges in *London*, viz. at the *Goose* and *Gridiron*, *St. Paul's Church-yard*; the *Crown*, in *Parker's-Lane*, *Drury-Lane*; the *Apple-Tree* in *Charles-Street*, *Covent-Garden*; the *Rummer*, *Channel-Row*, *Westminster*, held a Quarterly Communication, in order to consider of a proper Person to preside over them; and on *St. John's Day*, 1717, at their Annual Feast chose the oldest *Master Mason* from among themselves, which was Mr. *Anthony Sayer*, who was accordingly installed at the *Goose* and *Gridiron*.

A. D. 1718, *George Payne*, Esq. was elected in the room of Mr. *Sayer*; and in the following Year *John Theophilus Desaguliers*, F. R. S. was appointed; and after him, in 1720, Mr. *George Payne* was re-elected. The Brotherhood were now requested to bring to the *Grand-Lodge* any antient Writings or Records, they might have in their Possession that respected *Masonry*, and they were revised and ordered to be carefully transcribed for the Use of the Lodges then in Being; and the *Grand-Master* had the Power given him of appointing his own *Deputy Grand*, and also his *Grand-Wardens*, agreeable to antient Custom.

A. D.

A. D. 1721, at the *Grand-Lodge* held in due and ample Form on *Lady-day* 1720, the Craft had the Satisfaction of seeing *Masonry* flourish in a most extraordinary Degree; and the then *Grand-Master Payne* proposed the most Noble *John Montague*, Duke of *Montague*, for his Successor, who was accordingly elected on the twenty-fourth of *June*, 1721, at the *Queen's-Arms*, in *St. Paul's Church-yard*, when several noble and eminent Personages were admitted, and among the rest the present Earl of *Chesterfield*. Dr. *Desaguliers* spoke an eloquent Oration in Praise of the Craft; and they then marched in Procession to *Stationer's-Hall*, where a grand Entertainment was provided; and the whole was conducted with great brotherly Love and Decorum. His Grace the Duke of *Montague* caused several Communications to be held, in all which he endeavoured to encourage the Craft: and their Constitutions and Laws were collected into one Body by his Order, and printed for the Edification of future Lodges.

A. D. 1722, *Philip Wharton*, Duke of *Wharton*, was elected *Grand-Master*; his Grace was very active in visiting the old Lodges, and creating new ones; and many Clergymen, Gentlemen and Merchants gained Admission into this honourable Fraternity. And from this Time to the present, the Craft has been honoured by having the first of our Nobility at its Head; but in Order to gratify our Readers, who may perhaps be curious to know their Names, we shall insert them in their Order, viz.

Francis Scott, Earl of *Dalkeith*.

Charles Lenox, Duke of *Richmond*, *Lenox*, and *Aubigny*.

J. Hamilton, Lord *Paisley*.

William O'Brien, Earl of *Inchiquin*.

Henry Hare, Lord *Coltraine*.

James King, Lord *Kingston*.

Thomas Howard, Duke of *Norfolk*.

T. Coke, Lord *Lovell*.

Anthony Brown, Lord *Viscount Montacute*.

James Lyon, Earl of *Strathmore*.

John Lindsay, Earl of *Craufurd*.

Thomas Thynne, Lord *Viscount Weymouth*.

John Campbell, Earl of *Loudoun*.

Edward Bligh, Earl of *Darnley*.

H. Bridges, Marquis of *Carnarvan*.

Robert Raymond, Lord *Raymond*.

John Keith, Earl of *Kintore*.

J. Douglas, Earl of *Morton*.

John Ward, Lord *Ward*.

Thomas

Thomas Lyon, Earl of Strathmore.
James Cranstoun, Lord Cranstoun.
William Byron, Lord Byron.
John Proby, Lord Carysfort.
James Bridges, Earl of Carnarvan.
Sholto, Charles Douglas, Lord Aberdour.
W. Shirley, Lord Ferrers.

By the above noble List of *Grand Masters*, such as no Age, Society or Nation could ever boast to have ruled over them; *Masonry* has been fixed on the solid Basis it now stands. We have indeed omitted to mention the Names of all the worthy Deputy *Grand Masters*, *Grand Wardens* and *Secretaries*, as it would only serve to swell out our Work beyond the Limits which we intended to assign it; for which Reason, we shall hasten to give an Account of other Matters, more immediately relative to this worthy Craft.

In the next Place, before we proceed to shew our Readers the Manner of initiating a Person into the first Branch of *Masonry*, it will be necessary to inform him of the proper Enquiries which ought to be made into the Character of every Candidate who desires to become a Member of this Honourable Fraternity; and this we shall do in the Words of a worthy Brother, viz, Mr. *Edward Oakley*, at a Lodge held at the *Carpenter's Arms, Silver-Street, Golden-Square, Dec. 31, 1728.*

‘ I must now (says he, at the Conclusion of his Speech)
 ‘ in the strictest Manner, charge you to be careful and dili-
 ‘ gent to enquire into the Character of such Persons who shall
 ‘ interceed to be admitted of this Honourable Fraternity: I
 ‘ therefore, according to my Duty, forewarn you to admit, or
 ‘ even to recommend to be initiated *Masons*, such as are Wine
 ‘ Bibbers or Drunkards, witty Punsters on Religion or Poli-
 ‘ ticks, Tale-Bearers or Liars; litigious, quarrellsome, irreligi-
 ‘ gious or profane Persons; lewd Songsters, Persons illiterate,
 ‘ and of mean Capacities; and especially beware of such who
 ‘ desire to gain Admittance with a selfish View of Gain to them-
 ‘ selves; all which Principles and Practices tend to the Destruction
 ‘ of Morality, a Burden to Civil Government, notoriously
 ‘ scandalous, and entirely repugnant to the sacred Order and
 ‘ Constitutions of *Free and Accepted Masons*. “ And if any
 ‘ such have already crept in amongst us, through the Negligence
 ‘ or Ignorance of the Watchmen upon the Walls, hard is our
 ‘ Lot indeed—For most dangerous are a Man's Enemies, when
 ‘ they are of his own House.

“ These,

“ These, my dearest Brethren, are Thieves and Robbers, and never entered into the Sheep-fold by the Door, but climbed up some other Way: These make their Belly their God, and their little sordid Interest their Idol:—These follow the Brethren as the Multitude did our great Lord for the Loaves and Fishes; and, like them, would cry *Hosanna* To-day, and To-morrow *Crucify, Crucify.*——

“ Let these be ever excluded the Congregation of the Faithful; let their Names be erased out of the Book M. and buried in eternal Oblivion.”

“ Such Persons whom you honour with the most antient and truly valuable Badge and Dignity of a *Free and Accepted Mason*, their Character and Behaviour ought to be such, as shall not be liable to bring any Reflection on the Craft.”

Another worthy Brother, the Rev. Mr. *Entick*, advises his Brethren to suffer those only who are sober and temperate, to be admitted; “ for,” says he, “ of much Wine or strong Drink cometh Contention, Brawling, and sometimes Blows and Bloodshed: And to prevent Discord and Deformity in your Lodge, and to obviate all Opposition to *Masonry* from without; beware of Wolves in Sheeps Cloathing. Let us never be prevailed upon, by any private or selfish Consideration, to admit an unworthy Person to our Secrets and well-governed Society; nor to permit a reprobate false Brother to continue amongst us, and to bring a bad Report upon the Craft.”

From the Cautions we have now recited, may be perceived, what kind of Men *Free Masons* ought to be; and this alone one would think sufficient to silence the Clamour of the Envious and Ill-natured, against our Antient and truly Honourable Society. But such is the present flourishing State of *Masonry*, that nothing can harm us if we are Followers of that which is good, and adorn our Lives and Conversations with the Beauty of Holiness; if we promote Virtue, discourage Vice, and pursue with Diligence and Honesty the different Callings and Ways of Life, in which by the Providence of God, we are placed.

This being the State and Condition of our *Craft*, we shall pursue our Design, and endeavour to give a clear and perfect Account of what further relates to the Order; and in the first Place show you the Manner of *Opening a Lodge*, each Night of Meeting, (according to the most approved and regular Method) which signifies, that it is lawful to speak freely among one another of the *Secrets of Masonry*.

The Ceremony of opening a Lodge, and setting the Men to Work.

Master to the Junior Deacon. **B**ROTHER, what is the chief Care of a Mason?

Ans. To see that his Lodge is tyled.

Mas. Pray do your Duty.

[Junior Deacon knocks at the Door three Times; and the † Tyler on the other Side answers by Three Knocks: On which the Junior Deacon says to the Master]

Jun. Deacon. Right Worshipful, the Lodge is tyled.

Mas. Pray where is the Junior Deacon's Place in the Lodge?

Ans. At the Back of the Senior Warden; or at his Right Hand, if he permits.

Mas. Your Business there?

Ans. To carry Messages from the Senior to the Junior Warden, that they may be dispersed round the Lodge.

Master to the Senior Deacon. Pray where is the Senior Deacon's Place in the Lodge?

Sen. Deacon's Ans. At the Back of the Master; or at his Right Hand, if he permits.

Mas. Your Business there, Brother?

Ans. To carry Messages from the Master to the Senior Warden.

Mas. The Junior Warden's Place in the Lodge?

Ans. In the South.

Mas. Why in the South Brother?

Jun. Warden's Ans. The better to observe the Sun at high Meridian, to call the Men off from Work to Refreshment, and to see that they come on in due Time, that the Master may have Pleasure and Profit thereby.

Mas. Pray where is the Senior Warden's Place in the Lodge?

Ans. In the West, Right Worshipful.

Mas. to the Sen. Warden. Your Business there, Brother?

Sen. Warden's Ans. As the Sun sets in the West to close the Day, so the Senior Warden stands in the West to close the Lodge, to pay the Men their Wages, and dismiss them from their Labour.

† A Centinel placed at the Lodge-Door, to give the Sign when any one begs Admittance, that the Wardens may examine him; he is a Member and has a Salary for his Attendance.

Mas.

Mas. The Master's Place in the Lodge?

Sen. Warden's Ans. In the East.

Mas. His Business there, Brother?

Sen. Warden's Ans. As the Sun rises in the East to open the Day, so the Master stands in the East to open his Lodge, and set his men to Work.

[The Master taking off his Hat, declares the Lodge open by saying:]

Mas. This Lodge is open, in the Name of Holy *St. John*, forbidding all Cursing, Swearing, or Whispering, and all profane Discourse whatever, under no less Penalty than what the Majority shall think proper.

After this he puts on his Hat, and gives three Strokes on the Table with a small wooden Mallet, the rest of the Brethren being uncovered.

The Question being asked by the Master, if any Person is in waiting to be made, and being answered in the affirmative by one of the Company who had previously recommended Somebody as a proper Person to be admitted a Brother; the Senior and Junior Warden, and an Assistant or two, are ordered to go out into the Room where he is waiting, and to prepare him for Admission, in the following manner:

They ask him, if it is his own Desire and Choice to be made a *Free-Mason*, and also his Name, Profession, and Place of Abode; to which he answers; then they uncover his Right Knee by taking off his Garter, and unbuckling his Left Shoe, slip the Heel down; or, in some Lodges, put on a Slipper. When this is done, his Shoe and Knee Buckles, Silver Buttons, Rings, Breeches Buckle, (if he has one) and the Money in his Pockets is taken from him; (and in some Lodges they take the Buttons from the Coat, and all the Lace off; but this is not the general Custom,) he then is blinded by a Handkerchief or two tyed over his Eyes, and in this Situation is led into the Room adjoining to the Lodge, where the Tyler stands at the Door.

While the Wardens are doing this the Brethren in the Lodge put every Thing in Order for his Reception; and the Shape or Figure of a Lodge, is very curiously drawn with Chalk, Stone-Blue and Charcoal intermixed; or with red and white Tape, fastened with little Nails, on the Floor,* at one End of the Room. At the East End of this Drawing (for it ought to be due East and West) is placed an Arm-Chair, or small Table or Stool, behind which the Master stands, properly

* See the Frontispiece to this Work, which is the exact Shape of the Drawing, though different Lodges vary as to the ornamental Part of it; as that depends on the Fancy of the Person who draws it.

cloathed;

cloathed ; on the Seat of the Chair, or on the Table, is laid the *Holy-Bible*, opened, at the Gospel of *St. John* ; the other Officers, and all the Brethren arranging themselves according to their Degree and Seniority ; the Room is grandly illuminated, and three large lighted Candles, in elegant carved Candlesticks, are put in a triangular Form one on each Side the Bible, and the other at the Bottom ; and in many Lodges some powdered Rozin mixed with shining Sand, is strewed on the Floor.

The Candidate being in waiting at the Outside blindfold, the Wardens, or Conductors give three Distinct Knocks at the Door of the Lodge, and the Master answers on the Inside with three Strokes, and says, " Who comes there ? " The Candidate then repeats after a Person who prompts him, " One who begs to be received into the Fellowship of this Worshipful Lodge, as many Brothers and Fellows have done before me. " On saying this, the Door is opened, and he is taken Hold of by the right and left Arm by the Wardens, and led three Times round the Room, being blindfold, and brought up to the Drawing on the Floor prepared as before mentioned for the Making, all the Brethren placing themselves on the Sides in Order, properly cloathed with white Aprons, Gloves, &c. and the different Officers wearing round their Necks the Emblems of their Rank.

The Master taking his Place at the Upper End of the Drawing, and the Candidate standing at the Lower End fronting him, close to the First Step, called the First Degree, or Entered Apprentice's Step, the Bible being placed before the Master in a large Chair, or on a small Table, opened at the Gospel of *St. John*, the Master says, " Is it of your own Free Will and Choice, that you desire to become a *Mason* ? " and, upon his answering " It is ; " the Master says " Let him " see the Light, " and the Junior Warden immediately unties the Handkerchief that has all along blinded him.

He is then shewn how to advance, and place his Feet at three Steps properly fronting the Chair or Table in which the Bible is laid, and a Pair of Compasses are placed against his naked left Breast, which he holds with his left Hand : his right Knee being bare, he kneels on a little Stool placed on purpose, and the Shoe of his left Foot is slipped down, or rather a Slipper is placed on his left Foot ; and in this Posture one of the Wardens addresses him to the following Purport : " That he is now entering into a respectable Society ; that it contains nothing contrary to Law, Religion, or Morality ; nor is there any Thing in it inconsistent with the Allegiance due
to

to his Majesty, or *Master*; and then the Worshipful *Grand-Master*, says, (the Compasses being held to the naked left Breast of the Person to be made, and his right Hand laid on the Bible) "Will you promise never to disclose, in any Manner whatever, the Secrets of *Free-Masonry*, except to a Brother at the Lodge, and in the Presence of the *Master*?" and, on his answering, "I will;" he repeats the following Oath after the *Master*, which is called *The Entered Apprentice's Oath*:

"I. G. F. of my own Free Will and Accord, and in the Presence of Almighty God,* and this Right Worshipful Lodge, dedicated to *St John*, do hereby and herein most solemnly and sincerely swear, that I will always hale, conceal, and never reveal any of the Secrets or Mysteries of *Free-Masonry*, that shall be delivered to me now, or at any Time hereafter, except it be to a true and lawful Brother; or in a just and lawful Lodge of Brothers and Fellows, him or them whom I shall find to be such, after just Trial and due Examination.—I furthermore do swear, that I will not write it, or cut it, stint it, mark it, stain or engrave it, or cause so to be done, upon any Thing moveable or immoveable, under the Canopy of Heaven, whereby it may become legible or intelligible, or the least Appearance of the Character of a Letter, whereby the secret Art may be unlawfully obtained. All this I swear, with a strong and steady Resolution to perform the same, without any Hesitation, mental Reservation, or Self-Evasion of Mind in me whatsoever, under no less Penalty than to have my Throat cut across, my Tongue torn out by the Root, and that to be buried in the Sands of the Sea, at Low Water Mark, a Cable's Length from the Shore, where the Tide ebbs and flows twice in Twenty-four Hours. So help me God and keep me steadfast in this my Entered Apprentice's Obligation." [*He kisses the Book.*]

Among the Antient *Free-Masons* they use a Prayer, which is inserted in the Lecture, but the *Modern Masons* omit it, and, as soon as the above Obligation is finished, the new-made Member is taught the *Sign*, *Grip*, and *Pass-word* of an *Entered Apprentice*, as follows:

The *Sign* is by drawing your Right Hand across edgeways; as the Penalty of his Obligation is, that an Entered Apprentice would sooner have his Throat cut, than discover the Secrets of *Masonry*.

* The Form of the Oath differs in many Lodges, though this is the strictest in Use; and in some Societies, instead of saying, "In the Presence of Almighty God," it runs thus, "I promise before the Great Architect of the Universe," &c.

The *Grip*, is by taking the Warden or a Brother with your Right Hand, and pressing hard with your Thumb-nail upon the first Joint of the Fore Finger of his Right Hand.

The word is by whispering in his Ear, JACHIN.

The Ceremony being now ended, he is desired to pay the usual Fees of being made; which offering to do by putting his Hand into his Pocket, he finds no Money; and this generally causes a Laugh among the Brethren, as all Kind of Metal had been taken from him before he was admitted into the Room; but being now restored, he discharges his Fees, and an Apron being brought him (for which he pays a Shilling,) and a List of the Lodges, he is congratulated by his Brethren; but before he sits down a *Mop* and *Pail* is brought, and he is told he must wash out the *Drawing on the Floor*, with which he must comply, to the no small Diversion of the Company. In some Lodges, in order to prevent this disagreeable Part of the Ceremony, they make Use of red Tape and Nails to form the Drawing or Figure of the Lodge, which prevents any Mark or Stain on the Floor, and is certainly preferable to that of Chalk.

They now begin to take their Seats at the Table, according to their Degree, and the new Member is placed, for that Night only, on the Right Hand of the Master; and the Table being plentifully stored with Wine, Punch, Tobacco, Pipes, &c. the Master drinks to the new-made *Mason*, and is joined by the Company, all standing up, except the new Brother, who sits; and the Warden instructs him how to return the Compliment in proper Form. Having filled a Bumper, he says as follows: "To the Right Worshipful the *Master*, the Senior and Junior Wardens, and the rest of the Officers and Members of this Lodge, wishing them Success in all their public and private Undertakings; to *Masonry* in general, and this Lodge in particular, craving your Assistance." They answer, "We will assist you;" he then drinks his Glass; throws it out straight from his Mouth, and brings it back three Times, all the Company keeping the same Motion with their empty Glasses, and then set them all down together at once on the Table, and all clapping the Hand three Times, keeping due Time, and stopping a little between every three Times, This is termed *Firing* among them.

After they have regaled themselves a little Time, the Worshipful *Master* calls to order, and says, they must proceed to instruct their new Brother in what further belongs to the *Craft*, which is by Way of Catechism, or Lecture; the *Master* asking the Questions, and the Members, properly seated, making the Answers one after the other; this is termed *WORKING*; and

and when it comes to any Member's Turn to answer, who perhaps is not properly qualified, by not having a good Memory, he gets up, and clapping his Right Hand on his Left Breast, makes a low Bow; which is considered as an Excuse, and it passes on to the next Person on his Left Hand.

The Lecture used after the Making an Entered Apprentice, as delivered in the best Lodges, though in some they do not use one Half of it.

Quest. BROTHER, is there any Thing between you and me?

Ans. There is, Right Worshipful.

Q. What is it, Brother?

A. A Secret.

Q. What is that Secret, Brother?

A. Masonry.

Q. Then I presume you are a *Mason*?

A. I am so taken and accepted amongst Brothers, and Fellows.

Q. What Sort of Man ought a *Mason* to be?

A. A Man born of a Free Woman.

Q. Where was you first prepared to be made a *Mason*?

A. In my Heart.

Q. Where was you next prepared?

A. In a Room near to the Lodge.

Q. How was you prepared Brother?

A. I was neither naked nor cloathed; barefoot nor shod; deprived of all Metal; hoodwinked, with a Cable of Tow about my Neck, when I was led to the Door of the Lodge by the Hand of a Friend, whom I afterwards found to be a Brother.

Q. How do you know it to be a Door, being blinded?

A. By finding a Stoppage, and afterwards an Entrance or Admittance.

Q. How got you Admittance?

A. By Three Knocks.

Q. What was said to you within?

A. Who comes there.

Q. What Answer did you make, Brother?

A. One who begs to have and receive Part of the Benefit of this Right Worshipful Lodge, dedicated to St. John, as many Brothers and Fellows have done before me.

Q. By what Means did you expect to obtain it?

A. By

A. By Being Free Born and well reported.

Q. What was said to you then?

A. Enter.

Q. How did you enter, and upon what?

A. Upon the Point of a Sword or Spear, or some sharp Instrument, presented to my naked Left Breast.

Q. What was said to you then?

A. I was asked if I felt any Thing.

Q. What was your Answer?

A. I did.

Q. You have told me the Manner of your being received, pray who received you?

A. The Junior Warden.

Q. How did he dispose of you?

A. He delivered me to the Master, who ordered me to kneel down, when the following Prayer was made*.

“ O Lord God, thou great and universal *Mason* of the
 “ World, and first Builder of Man, as it were a Temple ;
 “ be with us, O Lord, as thou hast promised, when two or three
 “ are gathered together in thy Name, thou wilt be in the Midst
 “ of them : Be with us, O Lord, and bless all our Undertak-
 “ ings, and grant that this our Friend may become a faithful
 “ Brother. Let Grace and Peace be multiplied unto him,
 “ through the Knowledge of our Lord *Jesus Christ* : And
 “ grant, O Lord, as he putteth forth his Hand to thy Holy
 “ Word, that he may also put forth his Hand to serve a
 “ Brother, but not to hurt himself or his Family ; that where-
 “ by may be given to us great and precious Promises, that by
 “ this we may be Partakers of thy Divine Nature, having
 “ escaped the Corruption that is in the World through Lust.

“ O Lord God, add to our Faith Virtue, and to Virtue
 “ Knowledge, and to Knowledge Temperance, and to
 “ Temperance Prudence, and to Prudence Patience, and
 “ to Patience Godliness, and to Godliness Brotherly Love,
 “ and to Brotherly Love Charity ; and grant, O Lord,
 “ that *Masonry* may be blest throughout the World, and thy
 “ Peace be upon us, O Lord ; and grant that we may be all
 “ united as one, through our Lord *Jesus Christ*, who liveth
 “ and reigneth for ever and ever. *Amen.*”

Q. When you had received this Prayer, what was said to you?

* The Modern *Masons* make Use of no Prayer, and very seldom repeat Half the Lecture.

- A.* I was asked who I put my trust in.
Q. Your Answer, Brother?
A. In *God*.
Q. What was said to you next?
A. I was taken by the Right-Hand by a Brother, and he said, Rise up, follow your Leader, and fear no Danger.
Q. After all this, how was you disposed of?
A. I was led Three times round the Lodge.
Q. Where did you meet with the first Opposition?
A. At the Back of the Junior Warden in the South, where I gave Three Knocks as at the Door.
Q. What answer did you receive?
A. He said, who comes there.
Q. Your Answer?
A. The same as at the Door, one who begs to have and receive, &c.
Q. Where did you meet with the second Opposition?
A. At the Back of the Senior Warden in the West, where I made the same Repetition as at the Door. He said, Who comes here. One who begs to have and receive, &c.
Q. Where did you meet with the third Opposition?
A. At the Back of the Master in the East, where I made the Repetition as before.
Q. What did the Master do with you?
A. He ordered me back to the Senior Warden in the West, to receive Instructions.
Q. What were the Instructions he gave you?
A. He taught me to take one Step upon the first Step of a right Angle oblong Square, with my left Knee bare bent, my Body upright, my Right Foot forming a Square, my naked Right Hand upon the Holy Bible, with the Square and Compass thereon, my Left Hand supporting the same; where I took that solemn Obligation or Oath of a *Mason*.
Q. Brother, can you repeat that Obligation?
A. I will do my Endeavour with your Assistance, Right Worshipful.
Q. Stand up and begin.
[Here the Oath is repeated, as mentioned before.*]
Q. Brother, after you received the Obligation, what was said to you?
A. I was asked, what I most desired?

* As soon as the Oath is repeated, they charge their Glasses, and drink, To the Heart that conceals, and to the Tongue that never reveals, and draw the Glasses across their Throats, the Penalty of the Obligation being that of having their Throats cut, &c.

Q. What was your Answer ?

A. To be brought to Light.

Q. Who brought you to Light ?

A. The Master and the rest of the Brethren.

Q. When you was thus brought to Light, what were the first Things you saw ?

A. The Bible, Square, and Compass.

Q. What was it they told you they signified ?

A. Three great Lights in *Masonry*.

Q. Explain them, Brother.

A. The Bible, to rule and govern our Faith; the Square to square our Actions; the Compass, to keep us within Bounds with all Men.

Q. What were the next Things that were shewn to you ?

A. Three Candles, which I was told were three lesser Lights in *Masonry*.

Q. What do they represent ?

A. The Sun, Moon, and *Master-Mason*.

Q. Why so, Brother ?

A. There is the Sun to rule the Day, the Moon to rule the Night, and the *Master-Mason* his Lodge.

Q. What was then done to you ?

A. The Master took me by the Right-Hand, and gave me the *Grip* and *Word* of an Entered Apprentice, and said, Rise, my Brother, J A C H I N

[The Sign is frequently given before the *Grip* and *Word*]

Q. Have you got this *Grip* and *Word*, Brother ?

A. I have, Right Worshipful.

Q. Pray give it to your next Brother.

[Takes his Left-Hand Brother by the Right-hand, and gives him the *Grip* and *Word* as before described; and the Brother tells the Master that is right.]

First Brother gives him the *Grip*, Second Brother says, What's this? First Brother, The *Grip* of an Entered Apprentice. Second Brother, Has it got a Name? First Brother, It has. Second Brother, Will you give it me? First Brother, I'll letter it with you, or halve it. Second Brother, I'll halve it with you. First Brother, Begin. Second Brother, No, you begin first. First Brother, J A; Second Brother, C H I N. First Brother, J A C H I N.

First Brother says, It is right, Worshipful Master.

Q. What was the next Thing that was shewn to you ?

A. The Guard or Sign of an Entered Apprentice.

Q. Have you got that Guard, or Sign ?

[He draws his Right Hand across his Throat edgways (as aforesaid,) to shew the Master that he has.]

Q. After this what was said to you ?

A. I

A. I was ordered to be taken back, and invested with what I had been divested of; and to be brought back to return Thanks, and to receive the Benefit of a Lecture, if Time would permit.

Q. After what you had been divested of was returned, what was done to you?

A. I was brought to the North-West Corner of the Lodge, in order to return Thanks.

Q. How did you return Thanks?

A. I stood in the North-West Corner of the Lodge, and, with the Instruction of a Brother, I said, "Right Worshipful Master, Senior and Junior Wardens, Senior and Junior Deacons, and the rest of the Brethren of this Lodge, I return you Thanks for the Honour you have done me, in making me a *Mason*, and admitting me a Member of this worthy Society."

Q. What was said to you then?

A. The Master called me up to the North-East Corner of the Lodge, and placed me at his Right-Hand.

Q. Did he present you with any Thing?

A. He presented me with an Apron, which he put on me: and told me it was a Badge of Innocence, more ancient than the Golden Fleece or the *Roman Eagle*; more honoured than the Star and Garter, or any other Order under the Sun, that could be conferred upon me at that Time, or any Time hereafter.

Q. What were the next Things shewn to you?

A. The Master shewed me the working Tools of an Entered Apprentice.

Q. What were they?

A. The 24 Inch Gauge, the Square, and common Gavel or setting Maul.

Q. What are their Uses?

A. The Square to square my Work, the 24 Inch Gauge to measure my Work, the common Gavel to knock off all superfluous Matters, whereby the Square may sit easy and just.

Q. Brother, as we are not all working *Masons*, we apply them to your morals, which we call spiritualizing; explain them.

A. The 24 Inch Gauge represents the 24 Hours of the Day.

Q. How do you spend them, Brother?

A. Six Hours to work in, Six Hours to serve *God*, Six to serve a Friend or a Brother, as far as lies in my Power, without being detrimental to myself or Family; and Six to refresh myself by Sleep.

Q. Why was you neither naked nor cloathed, bare-foot nor shod, with a Cable-Tow (or Halter) about your Neck?

A. If I had recanted, and ran out in the Street, the People would have said I was mad; but if a Brother had seen me, he would have brought me back, and seen Justice done me.

Q. Why was you hoodwink'd?

A. That my Heart might conceal, before my Eyes did discover?

Q. The second Reason, Brother?

A. As I was in Darknes at that Time, I should keep all the World in Darknes for the future.

Q. Why was you deprived of all Metal?

A. That I should bring nothing offensive or defensive into the Lodge.

Q. There is another Reason, Brother, pray give it me?

A. As I was poor and pennyless when I was made a *Mason*, it informed me that I should assist poor and pennyless Brethren, as far as lay in my Power.

Q. Brother, you told me you gave Three Distinct Knocks at the Door: Pray what do they signify?

A. A certain Text in Scripture.

Q. What is that Text, Brother?

A. Ask, and you shall have; seek, and you shall find; knock, and it shall be opened unto you.

Q. How do you apply this Text in *Masonry*?

A. I sought in my Mind; I asked of my Friend; I knocked, and the Door of *Masonry* was opened unto me.

Q. Why had you a Sword, Spear, or some other warlike Instrument, presented to your naked Left-Breast particularly?

A. Because the Left-Breast is the nearest the Heart, that it might be the more a Prick to my Conscience; as it pricked my Flesh at that Time.

Q. Why was you led Three Times round the Lodge?

A. That all the Brethren might see I was duly prepared.

Q. When you was made an Apprentice, why was your Left-Knee bare bent.

A. Because the Left Knee is the weakest Part of my Body, and an Entered Apprentice is the weakest Part of *Masonry*, which I was then entering into:

As soon as the before mentioned Part of the Lecture is finished, they begin to regale themselves with Wine and Punch, and some Health is proposed; *The King and the Royal Family; To all Masons, wheresoever dispersed*; and these Healths or Toasts are all drank with Three Times Three, and an Huzza at the End.

End. Having rested for a few Minutes, they proceed with the Lecture, and the Master begins, and says,

Q. Brother, we have been mentioning a Lodge ; pray what makes a Lodge?

A. A certain Number of *Masons*, Right Worshipful.

Q. Pray what Number makes a Lodge?

A. Three, Five, Seven or Eleven.

Q. Why do Three make a Lodge?

A. Because there were Three *Grand Masons* in building the *World*.

Q. The second Reason, Brother.

A. There were Three *Grand-Masons* at the building *Solomon's Temple*.

Q. Why do Five make a Lodge?

A. Because every Man is endued with Five Senses.

Q. What are the Five Senses?

A. Hearing, Seeing, Smelling, Tasting, and Feeling.

Q. What Use are those Five Senses to you in *Masonry*?

A. Three are of great Use: *viz.* Hearing, Seeing, and Feeling.

Q. In what Manner, Brother?

A. *Hearing*, to hear the *Word*; *Seeing*, to see the *Sign*; *Feeling*, to feel the *Grip*, that I may know a Brother as well by Night as by Day.

Q. Why should Seven make a Lodge?

A. Because there are Seven liberal Sciences.

Q. Will you name them, Brother?

A. Grammar, Rhetorick, Logick, Arithmetick, Geometry, Musick, and Astronomy.

Q. Brother, what doth those Sciences teach you?

A. Grammar teaches me the Art of Writing and Speaking the Language.

Q. What doth Rhetorick teach you?

A. The Art of Discourfing upon any Topick whatsoever.

Q. What doth Logick teach you?

A. The Art of Reasoning well, whereby to discover Truth from Falshood.

Q. What doth Arithmetick teach you?

A. The Virtue of Numbers.

Q. What doth Geometry teach you?

A. The Art of Measuring, whereby the *Egyptians* found out their own Land.

Q. What doth Musick teach you, Brother?

A. The Virtue of Sounds.

What

Q. What doth Astronomy teach you ?

A. The Knowledge of the Heavenly Bodies.

Q. Why should Eleven make a Lodge, Brother ?

A. There were Eleven *Patriarchs*, when *Joseph* was sold into *Egypt*, and supposed to be lost.

Q. The second Reason, Brother ?

A. There were but Eleven *Apostles*, when *Judas* betrayed *Christ*.

Q. What Form is your Lodge ?

A. An oblong Square.

Q. How long, Brother ?

A. From East to West.

Q. How wide, pray ?

A. Between North and South.

Q. How high.

A. From the Earth to the Heavens.

Q. How deep ?

A. From the Surface of the Earth to the Center.

Q. Why is your Lodge said to be from the Surface to the Center of the Earth ?

A. Because that *Masonry* is universal.

Q. Why is your Lodge situated East and West ?

A. Because all Churches and Chapels are, or ought to be so.

Q. Why so, Brother ?

A. Because the Gospel was first preached in the East and extended itself to the West.

Q. What supports your Lodge ?

A. Three great Pillars.

Q. What are their Names ?

A. Wisdom, Strength, and Beauty.

Q. Who doth the Pillar of Wisdom represent ?

A. The Master in the East.

Q. Who doth the Pillar of Strength represent ?

A. The Senior Warden in the West.

Q. Who doth the Pillar of Beauty represent ?

A. The Junior Warden in the South.

Q. Why should the Master represent the Pillar of Wisdom ?

A. Because he gives Instructions to the Crafts to carry on their Work with good Harmony.

Q. Why should the Senior Warden represent the Pillar of Strength ?

A. As the Sun sets to finish the Day, so the Senior Warden stands in the West to pay the Hirelings their Wages, which is the Strength and Support of all Business.

Q. Why should the Junior Warden represent the Pillar of Beauty ?

A. Because he stands in the South, at high Twelve at Noon, which is the Beauty of the Day, to call the Men off from Work to Refreshment, and to see that they come on again in due Time, that the Master may have Pleasure and Profit therein.

Q. Why is it said that your Lodge is supported by those three great Pillars, Wisdom, Strength, and Beauty?

A. Because Wisdom, Strength, and Beauty, are the Finisshers of all Works, and nothing can be carried on without them.

Q. Why so, Brother?

A. Because there is Wisdom to contrive, Strength to support, and Beauty to adorn.

Q. Had you any Covering to your Lodge?

A. Yes, a cloudy Canopy, of divers Colours, or the Clouds.

Q. How blows a *Mason's* Wind, Brother?

A. Due East and West.

Q. What is it o'Clock, Brother?

A. High Twelve.

Q. Call the Men off from Work to Refreshment, and see that they come on again in due Time.

[Before the Ceremony of Calling the Men off from Work, the Entered Apprentice's Song, inserted in the Collection of Songs at the End of this Book) is sung, all the Brethren standing up; and, at the End of each Verse, they join Hands crossways, so as to form a Link, or Chain, and shake their Hands up and down, and stamp their Feet hard on the Floor, keeping due Time; and this is what surprizes any Strangers who may be in a Room underneath, or near the Lodge. It is termed by *Masons*, *Driving of Piles*.]

The Lecture belonging to the Entered Apprentice being now ended, it is necessary the Brethren should have a little Respite; and, perhaps it is Nine o'Clock in the Evening, when some of the Members chuse to have a Bit for the Tooth. Those who have ordered any Thing for Supper, retire into another Room, after the following Ceremony is over: *viz.*

The Manner of Calling the Men from Work to refresh themselves.

THE Master whispers to the Senior Deacon at his Right Hand, and says,

“It is my Will and Pleasure that this Lodge be called from Work to Refreshment, during Pleasure.”

The Senior Deacon carries it to the Junior Warden, by whispering the above Words in his Ear; and he whispers it to the Junior Deacon at his Right Hand; the Junior Warden receives it in the same Manner from the Junior Deacon, and declares

declares it aloud in the above Terms to the Lodge; then the Junior Warden sets his Column upright, and the Senior lays his down; the Care of the Lodge, during the Members Refreshment, being consigned into the Hands of the Junior Warden.

The Senior and Junior Warden's Columns, which they carry in their Hands, are generally a Foot and an Half long, and represent the Columns or Portico at the Entrance of the Temple of Solomon, called JACHIN and BOAZ; † the Junior's is called JACHIN, which signifies, *To establish in the Lord*; and the Senior's BOAZ, which denotes STRENGTH.

After a proper Time allowed for Refreshment, the Master desires the Junior Warden to give the Word for the Appearance of the Brethren again in the Lodge, which Ceremony is performed as follows :

The Master says,

“ It is my Will and Pleasure that this Lodge be called from Refreshment to Work.”

And the Junior Warden laying down his Column, the Senior sets his up.—If Time permits them to go on with the Lecture, they proceed to the Fellows-Craft's Part, if the new-made Brethren have been promoted to that Degree. It is the general Custom now to make them Entered Apprentices and Fellow-Crafts on the same Night; and as the Ceremony is the same as that of the Entered Apprentice's, except the *Oath, Word, Sign, Grip, Pass-Grip, and Pass-Word*, we shall give our Readers that Part; and then go on to the Fellow-Craft's Lecture.

The Oath of a Fellow Craft.

“ I G, F, of my own Will and Accord, and in the Presence
 “ of Almighty God and this right worshipful Lodge, dedi-
 “ cated to St. John, do hereby and hereon, most solemnly and
 “ sincerely swear, that I will always hail, conceal, and never
 “ will reveal that Part of a Fellow-Craft to an Entered Ap-
 “ prentice, or either of them, except it be in a true and lawful
 “ Lodge of Crafts, him or them whom I shall find to be such
 “ after just Trial and due Examination.

“ I furthermore do swear, that I will answer all Signs and
 “ Summonses sent to me from a Lodge of Crafts, if within the
 “ Length of my Cable-Tow.

“ I also swear that I will not wrong a Brother or see him
 “ wrong'd, but give him timely Notice of all approaching Dan-
 “ gers whatsoever, as far as my Knowledge leads me. I will

† See the first Book of Kings, Chapter vii.

“ also

“ also serve a Brother as far as lies in my Power, without being
 “ detrimental to myself or Family; and I will keep all my Bro-
 “ ther’s Secrets as my own, that shall be delivered to me as
 “ such, Murder and Treason only excepted.

“ And that at my own free Will, all this I swear with a firm
 “ and steady Resolution to perform the same, without any
 “ Equivocation or Hesitation in the whatsoever, under no less
 “ Penalty than to have my Heart torn from under my Left-
 “ breast, and given to the Vultures of the Air as a Prey: So
 “ help me God, and keep me steadfast in this my Craft’s Obli-
 “ gation.” *He kisses the Book.*

[Note. If a Brother is within the Length of a Cable-Tow, which is Three Miles, he ought to come to his Lodge; but this Part of his Oath is now dispensed with, as no Brother is required to go oftener than he chuses.]

The *Word* is BOAZ.

The *Sign*. Lay the Right Hand to the Left Breast, and keep the Thumb quite on a Square; and hold the Left Hand exactly upright, forming a Square.

The *Pass-Grip*. Put the Thumb-Nail of the Right Hand between the first and second Joint of your Brother’s Right Hand, and press it close.

The *Pass-Word*. SHIBBOLETH.

The *Grip*. The same as the *Pass-Grip*; but in the Place of pressing the Thumb Nail *between* the first and second Joint of a Brother’s Right Hand, let it be put on the *second Joint* only.

The Fellow-Craft is always taught the *due Guard*, as it is termed, of his Part, by taking two Steps upon the Second Step of the Drawing on the Floor, with his Right Knee bent, and quite bare; his Left Foot forming a Square; his Body erect; when he kneels to receive the Oath, his Right Hand is on the Bible, and his Left Hand supported by the Point of a Pair, of Compasses, so as to form a Square. When he returns Thanks for being admitted a Fellow Craft, he repeats the same Words as the Entered Apprentice, only with this Difference, *for admitting me a Fellow-Craft.*

The Manner of repeating the Fellow-Craft’s Lecture.

Quæst. BROTHER, are you a Fellow-Craft?

Ans. I am; try me, and prove me.

Q. Where was you made a Craft?

A. In a just and lawful Lodge of Crafts.

Q. How was you prepared to be made a Craft?

F

A. I was

A. I was neither naked nor clothed, barefoot nor shod; in a halting moving Posture; and being deprived of all Metal, I was led to the Door of the Lodge by the Hand of a Brother.

Q. How got you Admittance?

A. By three distinct Knocks.

Q. What was said to you from within?

A. Who comes there.

Q. Your Answer, Brother?

A. One who hath serv'd his Time justly and lawfully as an Entered Apprentice ought to do, and now begs to become more perfect in *Masonry*, by being admitted a Fellow-Craft.

Q. How do you expect to attain it, Brother?

A. By the Benefit of a *Pass-Word*.

Q. Have you got that *Pass-Word*?

A. I have.

Q. Give it me, Brother?

A. SHIBBOLETH.

Q. What did he say to you then?

A. Pass, SHIBBOLETH.

Q. What became of you then?

A. I was twice led round the Lodge.

Q. Where did you meet with the first Opposition?

A. At the Back of the Senior Warden, where I made the same Repetition as at the Door.

Q. Where did you meet with the second Opposition?

A. At the Back of the Master, where I made the same Repetition as at the Door.

Q. What did he do with you?

A. He order'd me back to the Senior Warden, to receive Instructions.

Q. What Instructions did he give you?

A. He taught me to shew the Master my due Guard, and to take two Steps upon the second Step of a right-angled oblong Square, with my Right Knee bent bare, my Left Foot forming a Square, my Body upright, my Right Hand upon the holy Bible, my Left Arm supported by the Point of the Compasses, forming a Square; where I took the Obligation of a Fellow Craft.

Q. What did he then do to you?

A. He ordered me back, and to be invested with what I had been divested of, and then I was brought back in order to return Thanks*.

* When a Member answers any of these Questions with Readiness, the Master says, *Thank you, Brother*; and then proceeds. They generally smoke and drink during the Time the Lecture is repeating.

Q. After

Q. After you was thus admitted a Fellow Craft, did you ever work as a Craft?

A. Yes, in the Building of the Temple.

Q. Where did you receive your Wages?

A. In the middle Chamber.

Q. When you came to the Door of the middle Chamber, who did you see?

A. A Warden.

Q. What did he demand of you, Brother?

A. The Pass-word of a Craft.

Q. Did you give it him?

A. I did.

Q. What was it?

A. SHIBBOLETH.

Q. How got you to the middle Chamber?

A. Through the Porch.

Q. Did you see any Thing there worth your Notice, Brother?

A. I did, Right Worshipful.

Q. What was it?

A. Two fine Brass Pillars.

Q. What were they called?

A. JACHIN and BOAZ.

Q. How high were these Pillars, Brother?

A. Thirty five Cubits, with a Chapter of five Cubits, which makes it forty high.

[In the First Book of *Kings*, Chap. vii. Ver. 20, it is said they were but 18 Cubits high, and a Line of 12 Cubits measured them round, which is about 4 Cubits Diameter: this bears no Proportion, according to the Rules of Architecture. *Solomon's* Temple was a grand Building, and every Thing bore true Proportion, and it answers exactly with the *Corinthian* or Composite Order, for it is about Ten Diameters high. In the 3d Chap. of the second Book of *Chronicles*, Ver. 15, it is mentioned they were 35 Cubits high, and the Chapters 5 Cubits each, which makes 40 Cubits, so that is was exactly 60 Feet high of our *English* Measure.

Q. What were they adorned with, Brother?

A. Two Chapters, Five Cubits high each.

Q. What else were they adorned with?

A. Net-work, Lilly-work, and Pomegranates.

Q. Where they hollow, Brother?

A. They were hollow.

Q. How thick was the Shell?

A. Four Inches, or an Hand's Breadth.

Q. Where were they cast?

A. On the Plain of *Jordan*, between *Succoth* and *Zartba*, where the rest of *Solomon's* holy Vessels were cast.

Q. Who

Q. Who cast them ?

A. *Hiram Abiff*, the Widow's Son.

End of the Fellow-Craft's Lecture.

There are some Masters of Lodges who pretend to argue farther; particularly in the *Irish* Lodges. Some will ask, Why they were square; Why hollow; Why costly; Why hewn or sawed Stones. The Reader need only compare the 5th, 6th, 7th, and 8th Chapters of the First Book of Kings; and the 2d, 3d, and 4th of the Second Book of *Chronicles*, and he will find all the Reasons ever used,

This Lecture is always closed with the Fellow-Craft's Song, inserted at the End of the Book; and by this Time it is perhaps between Ten and Eleven at Night; when the Master orders the Lodge to be shut, which is performed in the same Manner as that of opening it. The Senior Warden stands up and declares,

"It is our Right Worshipful Master's Will and Pleasure that this Lodge stands closed 'till the First, Second, or Third Day (mentioning the Day of the Week) in the next Month."

The Master, Wardens, Deacons, Secretary, and all the Officers and Brethren take off their Jewels from their Necks, and each Member may go or stay as he thinks proper; nothing of *Masonry* must be mentioned during the Remainder of the Night; and it sometimes happens, that after the Lodge is closed, some Member, being warmed with the Juice of the Grape, thinks he may dispense with the Laws of Decency, and indulge himself with an obscene Song; but though it is a Maxim pretty generally received, that good Singers should be free from all Restrictions, yet the better Sort of *Free-Masons* have not adopted it, though they do not exclude gay and joyous Songs after the Lodge is shut.

In all Companies it is looked upon as a Breach of Politeness to whisper, but it is generally considered only as a Breach of Politeness; by *Free-Masons* it is looked upon as a Crime, which is often punished with greater or less Severity, as the offending Party may or may not be elevated with Liquor.

The next Degree in *Masonry* to the Fellow-Craft is that of Master; which we shall give a Relation of in the best Manner possible, as the Custom varies greatly in different Lodges.—The Drawing on the Floor is more grand, and finely decorated with emblematical Figures.

The

The Way to prepare him is the same as the Apprentice's and Fellow-Craft's, but both Shoes are taken off, his Arms and Breast are naked, and he gives all the Words, Signs, and Grips of the two first Degrees.

The *Pasi-Word* is TUBAL-CAIN.

The *Sign*. Draw the Right Hand across your Belly; that being the Penalty of the Obligation.

The *Grip*. Take hold of the Right Hand of the Master with your Right Hand, and press your Fore Finger Nails hard under his Wrist; put your Right Foot to his; your Right Knee to his; and your Right Breast to his, with your Left Hand round his Back; and then whisper softly in his Ear, The Word, MAHABONE*, if of the Antient *Masons*; if of the Modern, MACBENAC.

But as the Ceremony of Making will be understood better from the *Master's Lecture*, we shall give it you in the following Words, as performed in all good Lodges.

The Master's Lecture †.

Q. WHERE have you been, Brother?

A. In the West.

Q. And where are you going?

A. To the East.

Q. Why do you leave the the West and go to the East?

A. Because the Light of the Gospel was first shewn in the East.

Q. What are you going to do in the East, Brother?

A. To look for a Lodge of Masters.

Q. Then I presume you are a *Master Mason*, Brother?

A. I am so taken and accepted amongst Masters.

Q. Where was you past Master, Brother?

A. In a Lodge of Masters.

Q. In what Manner was you prepared to be made a Master?

A. My Shoes were taken off my Feet, both my Arms and Breast were naked; and being deprived of all Metal, I was led to the Door of the Lodge

Q. How got you Admittance, Brother?

A. By three distinct Knocks.

Q. What was said to you from within?

* *Mahabone* signifies *Rotten to the Bone*; it is held as sacred among *Masons*, and they are very cautious in speaking it.

† The *Master's Lecture* is never performed but in a Lodge of Masters; no Apprentice or Fellow-Craft can be allowed to be present.

A. Who

A. Who comes there.

Q. Your Answer, Brother?

A. One who hath justly and lawfully served his Time as an Enter'd Apprentice and Fellow-Craft, and who now begs to become more perfect in *Masonry*, by being admitted a Master.

Q. How do you expect to attain it?

A. By Virtue of a Pass-word.

Q. Will you give me that Pass-word?

A. I will.

Q. Pray give it me then, Brother?

A. TUBAL-CAIN *.

Q. What was said to you then?

A. Enter TUBAL-CAIN.

Q. In what Manner was you disposed of?

A. I was led once round the Lodge.

Q. Where did you meet with the first Opposition?

A. At the Back of the Master.

Q. What did he demand of you, Brother?

A. The same as at the Door.

Q. How was you disposed of?

A. He order'd me back to the Senior Warden in the West, to receive Instructions.

Q. What were the Instructions you received from the Senior Warden?

A. He taught me as I stood in the West to shew the Master in the East my due Guard or Sign of an *Apprentice*, and to take one Step upon the first Step of the Right-Angle oblong Square, my other Foot forming a Square.

2dly. I was taught to take two Steps upon the same oblong Square, shewing him the Sign of a *Fellow-Craft*.

3dly. I was taught to take three Steps upon the same oblong Square, with both my Knees bent bare, my Body upright, my Right Hand upon the Holy Bible, both the Points of the Compasses extended to my Right and Left Breast, where I took the solemn Obligation or Oath of a *Master-Mason*.

Q. Can you repeat the Obligation you speak of?

A. I'll do my Endeavour, Right Worshipful, craving your Assistance.

Q. Stand up and begin, Brother.

* *Tubal Cain*; he was the Inventor of Brass, Iron and other Metals. He came from Cain by the fifth Generation. In the fourth Chapter of Genesis, there is a full Account of the Origin of the Family.

A. "I, G. E. of my own free Will and Accord, and in the Presence of Almighty God, and this Right Worshipful Lodge, dedicated to St. John, do hereby and hereon most solemnly and sincerely swear, that I will always hail, conceal, and never reveal, that Part of a *Master Mason* to a Fellow-Craft, no more than that of a Fellow-Craft, to an Enter'd Apprentice, or any of them to the rest of the World; except it be to a true and lawful Lodge of Masters, him or them, whom I shall find to be such, after just Trial and due Examination. I furthermore do swear, that I will answer all Signs and Summonses, sent to me from a Lodge of Masters, if within the Length of a Cable-Tow. I also will keep all the Secrets of my Brethren as my own, that is delivered to me as such, Murder and Treason excepted, and that at my own free Will: I will not wrong a Brother, or see him wrong'd, but give him timely Notice of all approaching Dangers, as far as my Knowledge leads me; I also will serve a Brother as far as lies in my Power, without being detrimental to myself or Family.

"And I furthermore do promise, that I will not have any carnal Conversation with a Brother's Wife, Sister or Daughter, and that I will never discover what is done in the Lodge, but will be agreeable to all Laws whatsoever. All this I swear, with a firm and steady Resolution to perform the same, without any Hesitation in me whatsoever, under no less Penalty than to have my Body sever'd in two, the one Part carried to the South, and the other to the North; my Bowels burnt to Ashes in the South, and the Ashes to be scattered before the Four Winds, that such a vile Wretch as I should be remembered no more amongst any Manner of Men, (particularly *Masons*) so help me God, and keep me steadfast in this my Master's Obligation." *Kisses the Book.*

Q. What was shewn to you after you had received this Obligation?

A. One of the Master's Signs.

[Gives the Master's Sign, and the Apprentice's Grip.]

Q. Has it got a Name?

A. It has.

Q. Will you give it me?

A. JACHIN.

Q. Will you be of or from?

A. From.

Q. From what, Brother?

A. From an Entered Apprentice to a Fellow-Craft.

Q. Pass,

A. Pass, Brother?

[He gives the Grip and Pass-word.]

Q. What was done to you then?

A. He took me by the Gripe of a Fellow-Craft, and said, what is this?

Q. Your Answer, Brother?

A. The Gripe of a Fellow-Craft.

Q. Has it got a Name?

A. It has.

Q. Will you give it me?

A. BOAZ.

Q. What was said to you then?

A. Rise up, Brother.

Q. What was then said to you, Brother?

A. He told me I then represented one of the greatest Men in the World, our Grand Master *Hiram*, who was killed just at the Finishing of the first Temple, as you shall hear.

Fifteen Fellow-Crafts, (finding the Temple almost finished, and not having received the Master's Word, because their Time was not come) agreed to extort it from *Hiram* the first Opportunity, that they might pass for Masters in other Countries, and receive Master's Wages; but twelve of these Crafts recanted, and the other three were resolved to carry it on; their Names were *Jubela*, *Jubelo*, and *Jubelum*, who knew it was always *Hiram's* Custom at high Twelve at Noon, when the Men were called off to Refreshment, to go into the *Sanctum Sanctorum*, to pay his Adoration to the true and living God: These Russians placed themselves at the three Entrances of the Temple, viz. at the West, the South, and East Doors.

At the North Door there was no Entrance, because the Sun darted no Rays from thence: thus they waited till he had finished his Prayer to the Lord, to extort the Word and Grip as he came out, or his Life*; and *Hiram* came to the East Door, and *Jubela* demanded the Master's Word; but *Hiram* told him he must wait, and Time and a little Patience would bring him to it; and that it was not in his Power to deliver it alone, except Three were together, viz. *Solomon* King of *Israel*; *Hiram* King of *Tyre*; and himself. Being dissatisfied with this Answer, he struck him across the Throat with a Twenty-four Inch Gauge: *Hiram Abiff* fled from thence to the South Door, where he thought to have made his Escape; but he was accosted in the same Manner by *Jubelo*, to whom he gave the

* Some *Masons* will insist upon it that it was as he went into the Temple; but give no Reason for their Assertion.

same

same Answer as the former ; and he not being pleased with it, gave him a Blow with a Square upon his Left Breast, which made him reel : Having recovered his Strength, he ran to the West Door, the only Way left as he thought to make his Escape ; but he was accosted in the same Manner by *Jebulum*, to whom he made the same Reply as to the two former ; but he not being satisfied therewith, gave him a more violent Blow than any of the others, with a common Gavel, or Setting Maul, upon his Head, which killed him on the Spot. After this they carried him out at the West Door, and hid him in a Heap of Rubbish till Twelve at Night, when they found Means to bury him on the Side of a Hill, Six Foot East and West, and Six Foot perpendicular*.

Q. After you was thus knocked down †, what was said to you then ?

A. He said I represented one of the greatest Men in the World, our Grand Master *Hiram*, lying dead.

Q. Thank you, Brother.—Pray go on.

A. As I lay on my Back, the Master informed me how *Hiram* was found ; and by what Means the three Ruffians were discovered, as follows :

“ Our Master *Hiram* not coming to view the Workmen as usual, King *Solomon* caused strict Enquiry to be made ; but this proving ineffectual, he was supposed to be dead. The twelve Fellow-Crafts who had recanted, hearing the Report, went to *Solomon* with white Aprons and Gloves, as Emblems of their Innocence, and informed him of every Thing relative to the Affair, as far as they knew ; and offered their Assistance in order to discover the three Fellow-Crafts, who had disappeared. They separated themselves into four Parties ; three went East, three West, three North, and three South, in Quest of the Murderers. One of the twelve travelling on the Sea side, near *Joppa*, being fatigued, sat down to refresh himself ; but was soon alarmed by the following hideous Exclamations from the Cliff of a Rock : “ Oh ! that my Throat had been cut across, “ my Tongue torn out by the Root, and buried in the Sands

* The *Masons* differ also in this Particular : some will insist upon it that he was not carried out at the West Door, but that the Assassins took up a Stone on the Spot where he was killed, dug a Hole, buried him in it, and then carried away the Rubbish in their Aprons. As it is a Matter which at this Time cannot be proved, it is not worth while to have any Disputes about it.

† Every Master, at the Time of Making, is knocked down ; the Junior Warden strikes him with a 24 Inch Gauge across his Throat ; the Senior strikes him with the Square on his Left Breast, and the Master strikes him upon the Head with a Gavel till he falls, though not entirely by their Blows, the Brethren pulling him down at the very Instant the Blows are given.

G

“ of

"of the Sea at Low Water Mark, a Cable's Length from the Shore where the Tide ebbs and flows twice in Twenty-four Hours, ere I had consented to the Death of our Grand Master *Hiram*!"—"Oh! (says another) that my Heart had been torn from under my naked Left Breast, and given a Prey to the Vultures of the Air, rather than I had been concerned in the Death of so good a Master!" "But (says a Third) I struck him harder than you both; 'twas I that killed him. Oh! that my Body had been severed in two, and scattered to the South and North; my Bowels burnt to Ashes in the South, and scattered between the four Winds of the Earth, ere I had been the Cause of the Death of our good Master *Hiram*." The Fellow-Craft hearing this, went in Quest of his two Associates; and they entered the Cliff of the Rock, took and bound them fast, and brought them to King *Solomon*, before whom they confessed their Guilt; and begged to die. The Sentence passed on them was the same as they expressed in their Exclamation in the Cliff; *Jubela's* Throat was cut across; *Jubela's* Heart was torn from under his Left Breast; and *Jubelum's* Body was severed in two, and scattered in the South and North.

After their Execution, King *Solomon* sent the twelve Crafts to raise their Master *Hiram*, in order that he might be interred in the *Sanctum Sanctorum*. And *Solomon* told them, that if they could not find a Key-word in him, or about him, it was lost; for there were but three in the World that knew it, and it never could be delivered without the three were together; therefore, as one was dead, it was lost. But the first Sign and Word that was made and spoke at his raising, should be his ever after. The twelve Crafts went and cleared the Rubbish, and found their Master in a mangled Condition, having lain fifteen Days; upon which they lifted up their Hands above their Heads in astonishment, and said *O Lord my God!* This being the first Word and sign, King *Solomon* adopted it as the grand Sign of a *Master Mason*, and it is used at this Day in all the Lodges of Masters.

Q. Brother, when *Hiram* was thus found dead, how was he raised?

A. By the five Points of Fellowship.

Q. What are the five Points of Fellowship?

A. He was taken by the Entered Apprentice's Grip, and the Skin slipped off. Then was he taken by the Fellow-Craft's Grip, which also slipped off; and lastly by the Master's Grip.

Q. Brother, it appears you could not have been raised but by the five Points of Fellowship, Pray explain them.

A. Hand

A. Hand in Hand signifies, that I will always put forth my Hand to serve a Brother as far as in my power lies.—Foot to Foot, that I never will be afraid to go a Foot out of my Way to serve a Brother.—Knee to Knee, that when I Pray, I should never forget my Brother's Welfare.—Breast to Breast, to shew I will keep my Brother's Secrets as my own.—The Left Hand supporting the Back, that I will always support a Brother, as far as I can, without being detrimental to my own Family.

Q. Thank you, Brother.—But pray why was you deprived of all Metal?

A. Because there was neither Axe, Hammer, or Sound of Metal Tool heard in building the Temple of *Solomon*.

Q. Why so, Brother?

A. Because it should not be polluted.

Q. How is it possible, Brother, that such a large Building should be carried on, without the Use or Sound of some Metal Tool?

A. It was prepared in the Forest of *Lebanon*, and brought down upon proper Carriages, and set up with wooden Mauls made on Purpose for the Occasion.

Q. Why were both your Shoes taken from off your Feet?

A. Because the Place I stood on when I was made a *Mason* was Holy Ground.

Q. What supports our Lodge?

A. Three Pillars

Q. Pray what are their Names, Brother?

A. Wisdom, Strength, and Beauty.

Q. Who do they represent?

A. Three Grand Masters; *Solomon*, King of *Israel*; *Hiram*, King of *Tyre*; and *Hiram Abiff*, who was killed by the three Fellow-Crafts.

Q. Were these three Grand Masters concerned in building *Solomon's* Temple?

A. They were.

Q. What was their Business, Brother?

A. *Solomon* found Provision and Money to pay the Workmen; *Hiram*, King of *Tyre*, provided Materials for the Building; and *Hiram Abiff* performed or superintended the Work.

This concludes the Master's Part, and contains more than one Lodge in ten makes Use of; though in others they pretend to ask other Questions, no Way relative to *Masonry*.

The Manner of Constituting a Lodge, according to Ancient Custom.

The Grand Master should be present at the consecrating a new Lodge, with his Deputy, Wardens, &c. but it is more common now to do it by his Deputy. Though, if the Deputy is absent, the Grand Wardens may perform the Ceremony.

The Lodge being opened, the new Master and Wardens being among the Fellow-Crafts, the Grand Master asks his Deputy, if he has examined them, and whether he finds them duly instructed in the Mysteries of the Order; and, on the Deputy's answering in the affirmative, the Candidate is taken from among his Fellows, and presented to the Grand Master by the Deputy, who says, "Right Worshipful Grand Master, the Brethren attending here, desire to be formed into a Regular Lodge; and accordingly I present this worthy Brother [mentioning his Name] to be installed their Master, as I have good Reason to believe him to be true and trusty, and he will be an Honour to the Fraternity."

The Candidate is then placed on the Grand Master's Left Hand, and, having had the unanimous Consent of all the Brethren, the Grand Master says,

"I constitute and form these good Brethren into a New and Regular Lodge, and appoint you [mentioning his Christian and Surname] Master of it, not in the least doubting of your Capacity and Care to preserve the Credit and Character of your Lodge."

Then the Deputy gives him the Charges, and Orders belonging to a Master, and asks if he will submit to the said Charges, as all Masters have done before him: he answers, "I will by your help"; and then he takes the following Oath, which is given to every new Master annually, on their Knees.

"I—G, F, of my own free Will and Consent, in the Presence of Almighty God and this right Worshipful Lodge, dedicated to St. John, do most solemnly and sincerely swear, that I will not deliver the Word and Grip belonging to the Chair whilst I am Master, or at any Time hereafter, except it be to a Master in the Chair, or a past Master, him or them whom I shall find to be such after due Trial and Examination.—I also swear, that I will act as Master of this Lodge till next St. John's Day, and fill the Chair every Lodge Night, if I am within the Length of my Cable Tow.—I likewise further promise, that I will not wrong this Lodge, but act in every Respect for the good of *Masonry*, by being having myself agreeable to the rest of the Brethren; and maintaining

“ maintaining good Order and Regularity in this Lodge, as far as lies in my Power. All this I swear, with a firm and stedfast Resolution to perform the same, under no less than the four following Penalties; my Throat cut across, my Tongue torn out, my Heart torn from my Left Breast, and my Body sever’d in two. So help me God and assist me in this my Obligation belonging to the Chair.” [*Kisses the Book*] He is then raised up, and presented with his Warrants, the Book of Constitutions, the Lodge-Book, and the Instruments of his Office.

Then the Members of this new Lodge with their Master, make their Obedience to the Grand Master, or whoever officiates in his Absence, return Thanks in a very respectful Manner, and promise Obedience to the Grand.

The Grand Master then bids the new Master enter upon the Duties of his Office, which he does by presenting his Senior Warden for his Worship’s Approbation; and upon this the Senior Grand Warden gives him his Charges, and the Instruments of his Office, and instals him in his proper Place.

The new Master then nominates his Junior Warden, and he is also presented to the Junior Grand Warden, and receives his Charges, the Ensigns of his Office, and is installed.

When this is done, the Grand Master congratulates the Brethren of the new Lodge, and gives them Joy of their Master and Wardens, recommending Harmony, and hoping they will use their utmost Endeavours in the Cultivation of the Royal Art, and the social Virtues. Then the Grand Secretary, or whoever is ordered by the Grand Master, proclaims the Lodge duly constituted, and gives them the Number of the Lodge, and orders it to be registered in the Grand Lodge Book, and to notify the same to all the other Lodges. As soon as they have received and returned the usual Demonstrations of Satisfaction and Joy on the above Account, the Grand Master orders the Senior Grand Warden to close the Lodge.

A Prayer frequently used at the making of a Member.

“ O Holy and glorious Lord God, thou great Architect of
 “ Heaven and Earth, who art the Giver of all good Gifts
 “ and Graces, and has promised that were two or three are
 “ gathered together in thy Name, thou wilt be in the Midst
 “ of them: In thy Name we assemble and meet together, most
 “ humbly beseeching thee to bless us in all our Undertakings,
 “ that we may know and serve thee aright, that all our Doings
 “ may tend to thy Glory, and the Salvation of our Souls.—
 “ And

“ And we beseech thee, O Lord God, to Bless this our present Undertaking, and grant that this our new Brother may dedicate his Life to thy Service, and be a true and faithful Brother among us: Endue him with a Competency of thy Divine Wisdom, that he may, with the Secrets of *Free Masonry*, be able to unfold the Mysteries of Godliness and Christianity. This we most humbly beg in the Name of *Jesus Christ* our Lord and Saviour. *Amen.*”

Description of the Claps belonging to each Degree of Masonry.

AT the Beginning of the several Degrees of *Masonry* in the former Part of this Book, we gave the *Sign, Word, Pass-Word, and Grip*, belonging to each; and the following is the Manner of giving the *Claps*: viz.

The Master's Clap. Hold both your Hands over your Head, and then strike them upon your Apron; both Feet must keep Time upon the Floor, shaking the Floor, by stamping with your Feet as much as possible. There are two Reasons for this Sign. 1st. When the Crafts saw their Grand Master *Hiram* lye dead, they lifted up both their Hands in great Surprise, and exclaimed, “ O Lord my God!” 2d. When *Solomon* dedicated the Temple to the Lord, he stood up, and, lifting both his Hands over his Head, said, “ O Lord my God, great art Thou above all Gods; for this Hour will I adore thy Name.”

The Fellow-Craft's Clap. Form the Sign of the Craft, by holding the Left Hand quite square and upright; and clap your Right and Left Hands together; strike your Left Breast with the Right Hand, and then give a Clap with the same Hand on your Apron, keeping due Time with your Right Foot.

Entered Apprentices have no *Clap* belonging to their Degree.

Manner of Drinking among Masons in a Lodge.

EVERY Member is at Liberty to chuse his own Liquor; and he may even drink as often as he pleases, provided, when a Public Health or Toast is given, that he joins the Company. At different Parts of the Evening, when the Master chuses to propose a Public Toast, he fills his Glass, and desires the Senior and Junior Wardens to see the same is done at their respective Parts of the Table; then the Master gets up and says,

“ Brethren, are you all charged?”

The

The Senior and Junior Wardens answer,

"We are all charged in the South and West, Right Worshipful."

Then all standing up, they toss their Glasses off, observing the Motion of the Master; and if the Health or Toast was proposed with Three Times Three, they throw their Right Hand with the empty Glasses quite from their Breasts, and draw them three Times across the Throat; then at three Motions they are put on the Table again, all at once, and raising their Hands as high as the Breast, give nine Claps against each other, stopping a Moment at every Third, and finishing sometimes with a *Huzza*.

A *Free Mason* may be known in any Company by a Brother, without a Stranger's being privy to it; and likewise what Degree he belongs to, as follows, *viz.*

If he takes his Glass or Pot, and draws it across his Throat either before or after he drinks, he is an *Entered Apprentice*, as by the Obligation he took when made, the Penalty of it was, that he would sooner have his Throat cut across, than discover any Thing of *Masonry*.

By drawing the Glass across his Left Breast, and touching it, proves him a *Fellow-Craft*; the Penalty of his Obligation being this, that he would sooner have his Heart torn from under his Left Breast, and given to the Birds of the Air as a Prey, than discover any part of *Masonry*.

If he draws it across his Belly, he is a *Master*; the Penalty of his Obligation being this, That he would sooner have his Body severed in Two; one Part carried into the South, and the other to the North, and his Bowels to be burnt in the South and North, than discover any Part of *Masonry*.

Toasts used by Masons.

To the King and the Craft, as *Master Masons*

To all the Kings, Princes and Potentates that ever propagated the Royal Art

To his Imperial Majesty (our Brother) *Francis*, Emperor of *Germany*

To all the Fraternity round the Globe

To the Right Worshipful the Grand Master

To all the Noble Lords, and Right Worshipful Brethren, that have been Grand Masters

To all well-disposed charitable Masons

To the Worshipful Grand Wardens

To the perpetual Honour of *Free Masons*

To

To the Masters and Wardens of all Regular Lodges
 To all true and faithful Brethren, &c.
 To all the freeborn Sons of the Antient and Honourable Craft
 To the Memory of him who first planted a Vine
 To *Masons* and to *Masons* Bairns,
 And Women with both Wit and Charms,
 That love to lie in *Masons* Arms. }
 To all the Female Friends of *Free Masons*
 To him that first the Work began, &c.
 To the Memory of the *Tyrian* Artift
 To the Memory of *Virtruvius*, *Angelo*, *Wren*, and other noble
 Artifts
 To the antient Sons of Peace
 To all upright and pure *Masons*
 Prosperity to the most antient and honourable Craft
 To the Secret and Silent
 To all *Masons* who walk the Line
 To the King's good Health
 The Nation's Wealth;
 The Prince *God* blefs,
 The Fleet Succes,
 The Lodge no lefs.
 To him that did the Temple rear, &c.
 To each true and faithful Heart,
 That still preserves the secret Art.
 To all those who live within Compass and Square
 To all social *Free Masons*
 To the innocent and faithful Crafts, &c.
 To all true *Masons* and upright,
 Who saw the East where rose the Light.
 To each charming Fair, and faithful she,
 That loves the Craft of *Masonry*.
 To the Increase of perpetual Friendship and Peace among the
 antient Craft
 To each faithful Brother, both antient and young,
 Who governs his Passions and bridles his Tongue.
 To all antient *Masons*, wheresoever dispersed, or oppressed
 round the Globe, &c.
 To *Salem's* Sons
 To the Memory of *P. H. Z. L.* and *I. A.*
 To all true and faithful *Masons*.

SONGS

SONGS

Used by FREE-MASONS in all good LODGES.

The Entered Apprentice's SONG,

By the late Mr. MATTHEW BIRKHEAD.

To be sung at the End of the Entered Apprentice's Lecture,
with the Master's Leave.

COME let us prepare,
We *Brothers* that are
Assembled on merry Occasion ;
Let's drink, laugh, and sing ;
Our Wine has a Spring ;
Here's a Health to an *Accepted Mason*.
Chorus.

The World is in Pain
Our *Secrets* to gain,
And still let them wonder and gaze on :
They ne'er can divine
The *Word* or the *Sign*
Of a *Free* and an *Accepted Mason*.
Chorus.

'Tis *This*, and 'tis *That*,
They cannot tell *What*,
Why so many *Great Men* of the Nation
Should *Aprons* put on,
To make themselves one
With a *Free* and an *Accepted Mason*.
Chorus.

Great *Kings*, *Dukes*, and *Lords*,
Have laid by their *Swords*,
Our *Myſtry* to put a good Grace on,
And ne'er been aſham'd
To hear themselves nam'd
With a *Free* and an *Accepted Mason*.
Chorus.

H

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Antiquity's Pride
 We have on our Side,
 And it maketh Men just in their Station:
 There's nought but what's good
 To be understood
 By a *Free* and an *Accepted Mason*.

Chorus.

Then join *Hand in Hand*,
 T' each other firm stand,
 Let's be merry, and put a bright Face on:
 What Mortal can boast
 So *Noble a Toast*,
 As a *Free* and an *Accepted Mason*?

Chorus.

The following Verse is generally sung between the Fifth and Sixth Verses.

We're true and sincere,
 And just to the *Fair*,
 Who will trust us on ev'ry Occasion:
 No Mortal can more
 The *Ladies* adore,
 Than a *Free* and an *Accepted Mason*.

Chorus.

T H E

Fellow-Craft's S O N G.

By CHARLES DELAFAYE, Esq.

To be sung at the End of the Fellow-Craft's Lecture.

HAIL MASONRY! thou *Craft* divine!
 Glory of Earth from Heav'n reveal'd;
 Which doth with Jewels precious shine,
 From all but *Masons* Eyes conceal'd.

C H O R U S.

*Thy Praises due who can rehearse
 In nervous Prose or flowing Verse?*

As Men from Brutes distinguish'd are,
 A *Mason* other Men excels;

Eor

For what's in Knowledge choice and rare
But in his Breast securely dwells.

CHORUS.

*His silent Breast and faithful Heart,
Preserve the Secrets of the Art.*

From scorching Heat, and piercing Cold ;
From Beasts whose roar the Forest rends ;
From the Assaults of Warriors bold,
The *Masons* Art Mankind defends.

CHORUS.

*Be to this Art due Honour paid,
From which Mankind receives such Aid.*

Ensigns of State, that feed our Pride,
Distinctions troublesome and vain !
By *Masons* true are laid aside :
Art's free-born Sons such Toys disdain.

CHORUS.

*Ennobled by the Name they bear,
Distinguish'd by the Badge they wear.*

Sweet Fellowship, from Envy free,
Friendly Converse of Brotherhood,
The *Lodge's* lasting Cement be !
Which has for Ages firmly stood.

CHORUS.

*A Lodge, thus built for Ages past,
Has lasted and will ever last.*

Then in our Song be Justice done
To those who have enrich'd the Art,
From *Jabel* down to *Burlington*,
And let each Brother bear a Part.

CHORUS.

*Let noble Masons Healths go round ;
Their Praise in lofty Lodge resound.*

H 2

The

The MASTER'S SONG.

THUS mighty *Eastern Kings*, and some
Of *Abraham's Race*, and Monarchs good,
Of *Egypt, Syria, Greece, and Rome*,
True *Architecture* understood;
No wonder then if *Masons* join,
'To celebrate those *Mason Kings*
With solemn Note and flowing Wine,
Whilst ev'ry *Brother* jointly sings.

CHORUS.

*Who can unfold the Royal Art ?
Or sing its Secrets in a Song ?
They're safely kept in Mason's Heart,
And to the Antient Lodge belong.*

The WARDEN'S SONG;

Or, HISTORY of MASONRY.

By Dr. ANDERSON.

To be sung at the *Quarterly Communication*.

WHENE'ER we are alone,
And ev'ry Stranger gone,
In Summer, Autumn, Winter, Spring,
Begin to Play, begin to Sing,
The *Mighty Genius* of the *lofty Lodge*,
In ev'y Age
That did engage,
And well inspir'd the Prince, the Priest the Judge,
The Noble and the Wise to join,
In rearing *Masons Grand Design*.

The *Grand Design* to rear,
Was ever *Masons* care,
From *Adam* down before the Flood,
Whose *Art* old *Noah* understood,
And did impart to *Japhat, Shem and Ham*,
Who taught their Race
To build apace
Proud *Babel's Town* and *Tow'r*, until it came

To

To be admir'd too much, and then
Dispersed were the Sons of Men.

But tho' their Tongues confus'd
In distant Climes they us'd,
They brought from *Shinah* Orders good,
To rear the *Art* they understood :
Therefore sing first the Princes of the Isles ;
Next *Belus* Great,
Who fixt his Seat
In old *Affyria*, building stately *Piles* ;
And *Mitzraim's* Pyramids among
The other Subjects of our Song.

And *Shem* who did infill
The useful wond'rous Skill
Into the Minds of Nations great ;
And *Abram* next who did relate
Th' *Affyrian* Learning to his Sons, that, when
In *Egypt's* Land,
By *Pharaoh's* Hand,
Were roughly taught to be most skilful Men ;
'Till their Grand-Master *Moses* rose,
And them deliver'd from their Foes.

But who can sing his Praise,
Who did the Tent upraise ;
Then sing his Workmen true as Steel,
Aboliah and *Bezaleel* ;
Sing *Tyre* and *Sidon*, and *Phenicians* old ?
But *Sampson's* Blot
Is ne'er forgot :
He blabb'd his *Secrets* to his Wife that fold
Her Husband, who at last pull'd down
The House on all in *Gaza* Town.

But *Solomon* the King
With solemn Note we sing,
Who rear'd at length the *Grand Design*,
By Wealth, and Power, and Art divine ;
Helpt by the learned *Hiram*, *Tyrian* Prince,
By *Craftsmen* good,
That understood
Wife *Hiram Abiff's* charming Influence :

He

He aided *Jewish* Masters bright,
Whose curious Works none can recite.

These glorious *Mason* Kings,
Each thankful Brother sings,
Who to its Zenith rais'd the *Art*,
And to all Nations did impart
The useful Skill: For from the *Temple* fine
To ev'ry Land,
And foreign Strand,
The *Craftsman* march'd, and taught the *Grand Design*
Of which the Kings, with mighty Peers,
And learned Men, were Overseers,

Diana's Temple next,
In *Lesser Asia* fixt;
And *Babylon's* proud Walls the Seat
Of *Nebuchadnezzar* the Great;
The Tomb of *Mercules* the *Carian King*;
With many a Pile
Of lofty Stile
In *Africa* and *Greater Asia*, sing,
In *Greece*, in *Sicily*, and *Rome*,
That had those Nations overcome.

Then sing *Augustus* too,
The Gen'ral Master true,
Who by *Vitruvius* did refine
And spread the *Masons Grand Design*,
Thro *North* and *West*; till ancient *Britons* chose
The *Royal Art*
In ev'ry Part,
And *Roman Architecture* could disclose;
Until the *Saxons* warlike Rage,
Destroy'd the Skill of many an Age.

At length the *Gothic Style*
Prevail'd in *Britain's Isle*,
When *Mason's Grand Design* reviv'd,
And in their well-form'd *Lodges* thriv'd,
Tho' not as formerly in *Roman Days*;
Yet sing the *Fanes*
Of *Saxons*, *Danes*,
Of *Scotch*, *Welch*, *Irish*; but sing first the Praise

Of

Of *Athelstan* and *Edwin* Prince,
Our Master of great Influence.

And eke the *Norman* Kings
The *British* Masons sing;
Till *Roman* Style revived there,
And *British* Crowns united were
In learned *James*, a Mason King, who rais'd
Fine Heaps of Stones
By *Inigo Jones*,
That rival'd wife *Palladio*, justly prais'd
In *Italy* and *Britain* too,
For Architecture firm and true.

And thence in ev'ry Reign
Did *Masonry* obtain,
With Kings, the Noble and the Wife,
Whose Fame resounding to the Skies,
Excites the present Age in *Lodge* to join,
And Aprons wear
With Skill and Care
To raise the Masons antient *Grand Design*,
And to revive th' *Augustan Style*
In many an artful glorious Pile.

From henceforth ever sing
The *Craftsman* and the King ;
With Poetry and Musick sweet,
Resound their Harmony compleat ;
And with *Geometry* in skilful Hand,
Due Homage pay,
Without Delay,
To *Byron*, noble Lord, our Master Grand ;
He rules the *Free-born Sons of Art*,
By Love and Friendship, Hand and Heart.

C H O R U S.

Who can rehearse the Praise,
In soft Poetic Lays,
Or solid Prose, of *Masons* true,
Whose *Art* transcends the common View ?
Their *Secrets* ne'er to *Strangers* yet expos'd,
Preserv'd shall be
By *Masons Free*,
And only to the antient *Lodge* disclos'd ;

Because

Because they're kept in *Mason's Heart*,
By Brethren of the *Royal Art*.

A New SONG, by Brother OATES.

TIS Masonry unites Mankind,
To generous Actions forms the Soul;
So strict in Union we're conjoin'd,
One Spirit animates the Whole.

CHORUS.

*Then let Mankind our Deeds approve,
Since Union, Harmony and Love,
Shall waft us to the Realms above.*

Where e'er aspiring Domes arise,
Wherever sacred Altars stand;
Those Altars blaze up to the Skies,
Those Domes proclaim the *Mason's Hand*.
Then let, &c.

The Stone unshap'd as Lumber lies,
'Till *Mason's Art* its Form refines;
So Passions do our Souls disguise,
'Till social Virtue calms our Minds.
Then let, &c.

Let Wretches at our Manhood rail,
But those who once our Judgment prove,
Will own that we who build so well,
With equal Energy can love.
Then let, &c.

Tho' still our chief Concern and Care,
Be to deserve a Brother's Name;
For ever mindful of the Fair,
Their choicest Favours still we claim.
Then let, &c.

From us pale Discord long is fled,
With all her Train of Mortal Spite,
Nor in our Lodge dares shew her Head,
Sunk in the Gloom of endless Night.
Then let, &c.

My

My Brethren charge your Glasses high,
To our Grand Master's noble Name ;
Our Shouts shall beat the vaulted Sky,
And every Tongue his Praise proclaim.

Then let, &c.

Here the Grand Master's Health is to be drank.

A S O N G by Brother O A T E S.

BY *Mason's* Art the aspiring Dome
In various Columns shall arise ;
All Climates are their native Home,
Their Godlike Actions reach the Skies.
Heroes and Kings revere their Name,
While Poets sing their lasting Fame.
Great, noble, generous, good, and brave,
Are Titles they most justly claim ;
Their Deeds shall live beyond the Grave,
Which some unborn shall loud proclaim.
Time shall their glorious Acts inroll,
While Love and Friendship charm the Soul.

S O N G, by a Brother.

LET MASONRY be now my Theme,
Throughout the Globe to spread its Fame,
And eternize each worthy *Brother's* Name ;
Your Praise shall to the Skies resound,
In lasting Happiness abound,
And with sweet Union all your Deeds, your Deeds be crown'd.

C H O R U S.

*Sing then my Muse to Masons Glory,
Your Names are so rever'd in Story,
That all th' admiring World do now adore ye.*

Let Harmony Divine inspire
Your Souls with Love and gen'rous Fire,
To copy well wise *Solomon* your Sire :
Knowledge sublime shall fill each Heart
The Rules of *Geometry* t' impart,
Whilst Wisdom, Strength and Beauty crown the glorious *Art*.

Sing, &c.

I

Let

Let noble *Crawford's* Health go round,
In swelling Cups, all Care be drown'd,
And Hearts united 'mongst the *Craft* be found:
May everlasting Scenes of Joy
His peaceful Hours of Bliss employ,
Which Time's all-conqu'ring Hand shall ne'er, shall ne'er de-
stroy. *Sing, &c.*

My Brethren, thus all Cares resign,
Your Hearts let glow with Thoughts divine,
And Veneration shew to *Solomon's Shrine*.
Our Annual Tribute thus we'll pay,
That late Posterity shall say,
We've crown'd with Joy this glorious, happy, happy Day.
Sing, &c.

SONG, *by a Brother*; Tune, *Greedy Midas*.

WITH Harmony and flowing Wine,
My Brethren all come with me join

To celebrate this happy Day,
And to our Master Homage pay.

Hail! happy, happy, sacred Place,
Where Friendship smiles in ev'ry Face,
And Royal Art doth fill the Chair,
Adorned with his Noble Square.

Next sings my Muse our Warden's Praise,
With Chorus loud in tuneful Lays;
Oh! may these Columns ne'er decay,
Until the World dissolves away.

My Brethren all, come join with me,
To sing the Praise of *Masonry*;
The Noble, Faithful, and the Brave,
Whose Arts shall live beyond the Grave.

Let Envy hide her shameful Face,
Before us antient Sons of Peace;
Whose golden Precepts still remain,
Free from Envy, Pride, or Stain.

SOLOMON'S

SOLOMON'S TEMPLE:

A N

O R A T O R I O.

As it was performed at the Philharmonic Room, in
Fishamble-street, Dublin, for the Benefit of Sick and
Distressed Free-Masons.

XX

The Words by Mr. JAMES EYRE WEEKS.

The Music composed by Mr. RICHARD BROADWAY, Organist of St. Patrick's Cathedral.

XX

DRAMATIS PERSONÆ.

SOLOMON, the Grand Master.

HIGH PRIEST.

HIRAM, the Workman.

URIEL, Angel of the Sun.

SHEBA, Queen of the South.

CHORUS of Priests and Nobles.

SOLOMON.

RECITATIVE.

COnven'd we're met—Chief Oracle of Heav'n,
To whom the sacred Mysteries are giv'n,
We're met to bid a Splendid Fabrick rise,
Worthy the Mighty Ruler of the Skies.

HIGH PRIEST.

And lo! where Uriel, Angel of the Sun,
Arrives, to see the Mighty Business done.

I 2

A I R.

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A I R.

Behold he comes upon the Wings of Light,
And with his Sunny Vestment cheers the Sight.

U R I E L.

R E C I T A T I V E.

The Lord Supreme, Grand Master of the Skies !
Who bid Creation from a Chaos rise,
The Rules of Architecture first engrav'd
Ou Adam's Heart.

CHORUS of Priests and Nobles.

To Heaven's high Architect all Praise,
All Gratitude be giv'n,
Who deign'd the Human Soul to raise,
By Secrets sprung from Heav'n.

S O L O M O N.

R E C I T A T I V E.

Adam, well vers'd in Arts,
Gave to his Sons the Plumb and Line;
By Masonry, sage Tubal Cain
To the deep Organ tun'd the Strain.

A I R.

And while he swell'd the melting Note,
On High the Silver Concorde float.

H I G H P R I E S T.

R E C I T A T I V E, accompany'd.

Upon the Surface of the Waves,
(When God a mighty Deluge pours)
Noah a chose Remnant saves,
And lay'd the Ark's stupendous Floors.

U R I E L.

A I R.

Hark from on High the Mason Word !

“ David, my Servant, shall not build
“ A Lodge for Heaven's all Sov'reign Lord ;
“ Since Blood and War have stain'd his Shield :
“ That for our Deputy, his Son,
“ We have reserv'd—Prince Solomon. *Da Capo.*

CHORUS of Priests and Nobles.

Sound Great J E H O V A's Praise !
Who bid young Solomon the Temple raise.

S O L O M O N.

R E C I T A T I V E.

So grand a Structure shall we raise,
That Men shall wonder ! Angels gaze !

By

By Art Divine it shall be rear'd,
Nor shall the Hammer's Noise be heard.

C H O R U S.

Sound Great J E H O V A's Praise!
Who bid King Solomon the Temple raise.

U R I E L.

R E C I T A T I V E.

To plan the Mighty Dome,
H I R A M, the Master-Mason's come.

A I R, by U R I E L.

We know thee, by thy Apron white,
An Architect to be.

We know thee, by thy Trowel bright,
Well skill'd in Masonry.

We know thee, by thy Jewel's Blaze,
Thy manly Walk and Air.

Instructed, thou the Lodge shalt raise;
Let all for Work prepare.

H I R A M.

A I R.

Not like Babel's haughty Building,
Shall our greater Lodge be fram'd;

That to hideous Jargon yielding,
Justly was a Babel nam'd:

There Confusion, all o'er-bearing,
Neither Sign, nor Word they knew;

We, our Work with Order squaring,
Each Proportion shall be true.

S O L O M O N.

R E C I T A T I V E.

Cedars, which since Creation grew,
Fall of themselves to grace the Dome;

All Lebanon, as if she knew

The great Occasion--- lo, is come!

U R I E L,

A I R.

Behold, my Brethren of the Sky,
The Work begins, worthy an Angel's Eye.

C H O R U S of Priests and Nobles.

Be present all ye heavenly Host,

The Work begins---The Lord defrays the Cost!

A C T

A C T II.

MESSENGER.
RECITATIVE.

BEHOLD, attended by a num'rous Train,
Queen of the South, fair Sheba, greets thy Reign!
In Admiration of thy Wisdom, she
Comes to present the bended Knee.

SOLOMON to HIRAM
RECITATIVE.

Receive her with a fair Salute;
Such as with Majesty may suit.

HIRAM.

AIR.

When Allegiance bids obey,
We with Pleasure own its Sway.

Enter SHEBA attended.

Obedient to superior Greatness, see,
Our Scepter hails thy mightier Majesty.
Thus PHEBE, Queen of Shade and Night,
Owning the Sun's superior Rays,
With feeble Glory, lesser Light
Attends the Triumph of his Blaze.
Oh, all-excelling Prince, receive
The Tribute due to such a King!
Not the Gift, but Will, believe!
Take the Heart, not what we bring.

D. C.

SOLOMON.

RECITATIVE.

Let Measures softly sweet
Illustrious SHEBA's Presence greet.

SOLOMON.

AIR.

Tune the Lute and string the Lyre;
Equal to the Fair we sing!
Who can see and not admire
SHEBA, Confort for a King!
Enlivening Wit and Beauty join,
Melting Sense and graceful Air,
Here united Powers combine
To make her brightest of the Fair.

D. C.

SOLOMON.

RECITATIVE.

Hiram, our Brother and our Friend,
Do thou the Queen with me attend.

SCENE

SCENE II. *A View of the Temple.*HIGH PRIEST.
RECITATIVE.

Sacred to Heaven behold the Dome appears;
Lo, what august Solemnity it wears;
Angels themselves have deign'd to deck the Frame,
And beauteous SHEBA shall report its Fame.

A I R.

When the Queen of the South shall return
To the Climes which acknowledge her Sway,
Where the Sun's warmer Beams fiercely burn,
The Princess with Transport shall say,
Well-worthy my Journey, I've seen
A Monarch both graceful and wise,
Deserving the Love of a Queen;
And a Temple well worthy the Skies.' D. C.

CHORUS.

Open ye Gates, receive a Queen who shares
With equal Sense your Happiness and Cares.

HIRAM.

RECITATIVE.

Of Riches much, but more of Wisdom, see,
Proportion'd Workmanship and Masonry.

HIRAM.

A I R.

Oh charming SHEBA, there behold,
What massy Stores of burnish'd Gold,
Yet richer is our Art:
Not all the orient Gems, that shine,
Nor Treasures of rich Ophir's Mine,
Excel the Mason's Heart;
True to the Fair, he honours more,
Than glitt'ring Gems or brightest Ore,
The plighted Pledge of Love;
To ev'ry Tie of Honour bound,
In Love and Friendship constant found,
And favour'd from Above.

SOLOMON and SHEBA.

D U E T.

SHEBA.	{	One Gem beyond the rest I see,
		And charming Solomon is he.
SOLOMON.	{	On Gem beyond the rest I see,
		Fairest of Fair-ones, thou art she.
SHEBA.		Oh thou surpassing all Men wise;
SOLOMON.		And thine excelling Womens Eyes.

HIRAM.

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HIRAM.

RECITATIVE.

Wisdom and Beauty doth combine
Our Art to raise, our Hearts to join.

CHORUS.

Give to Masonry the Prize,
Where the Fairest chuse the Wife:
Beauty still should Wisdom love;
Beauty and Order reign above.



A N

A N E X A C T L I S T O F A L L T H E L O D G E S

Under the Authority of the
GRAND-MASTER of ENGLAND,
With the Days of Forming in each Month.

First Monday.

S U N, Ludgate-street
Windmill, Rosemary-Lane
Salutation and Cat, Newgate-street
Boar's Head, East-cheap
Princes of Wales's Arms, Cranborne-alley, Leicester-fields
King's Arms, Tower-street, Seven-dials
Sun, at Shadwell

First Tuesday.

Pon's Coffee-house, Castle-street
Chapman's Coffee-house, Sackville-street
Talbot-inn, Strand
Sun, Mill-street
Crown and Ball, Playhouse-yard, Black-friars
King's Head, Fenchurch-street, Sea-captains
George, Corner of Maggot-court, Piccadilly

First Wednesday.

Fox and Goose, King-street, Seven-dials
Fifth and Bell, Charles-street, Soho-square
Red-Cow, West-Smithfield
Red-Cross, Barbican
East-India-arms, John-street, Horsley-down
Bell-Inn, opposite Fetter-lane, Holborn
Granby's-head, near St. George's-street, Southwark
Jack of Newbury, Chiswell-street
White-hart, St. James's-street
Queen's-head, Bath-street, Cold-bath-fields
King's-arms, New Bond-street

First Thursday.

Feathers, Cheapside, the Caledonian Lodge
Sun and Punch-bowl, High-holbourn, third in Rank
Sampson and Lion, East-Smithfield
Fountain, Snow-hill

K

Swan,

Swan, Old French Lodge, Grafton-street
White-horse, Corner of New Burlington-street

First Friday.

St. Andrew, the Mariners Lodge, near the Hermitage
Globe, Hatton-Garden
Anchor and Hope, Aldgate-ward Coffee-house, Leaden-hall-street.
Pewter-Platter, White-Lion-yard, Norton-falgate
Green-Man, Berwick-street

Second Monday.

Feathers, Cheap-side, late the Mourning-Buff
White-Lion, Cornhill
Old Magpye, Bishopgate-street
Rainbow, Fleet-street
Black-lion, Nottingham-court, Seven-dials
Ship, Leadenhall-street
Lion and Goat, Grosvenor-street
Angel, Piccadilly
Bacchus and Grapes, Bloomsbury-market

Second Tuesday.

Crown and Rolls, Chancery-lane, fourth in Rank
Albermarle, Dover-street
Turk's-head, Gerrard-street, Soho
King's-arms, Marybone-street
Crown, Leadenhall-street
George, Ironmonger-lane
Vine, High-holborn, Winter Half-year
Mitre, Union-street, Westminster
Chequers, Charing-cross

Second Wednesday.

Queen's Arms, St. Paul's Church-yard, the West India and Ame-
rican Lodge, first in Rank
St. John of Jerusalem, Clerkenwell
Sun, St. Paul's Church-yard
King's-head, High-holborn
Caveac-tavern, Finch-lane
King's-arms and one Tun, Hyde-park-corner
Crown and Horse-shoe, corner of Bartlet's-buildings, Holborn
King's head, Princes-street, Cavendish-square
White-hart, Mansell-street, Goodman's-fields

Second Thursday.

King's-arms, New Bond-street
Dundee-arms, a private Room, Red-lion-street, Wapping
Anchor and Baptists-head, Chancery-lane
Pewter Platter, Cross-street, Hatton-garden
Red-Cross Inn, Southwark
Three Compasses and Punch-bowl, Silver-street, Golden-square
Fountain,

Fountain, Shoreditch
Horn, Palace-yard, Westminster, second in Rank

Second Friday.

Mourning-bush, Aldersgate
Half-moon, Cheapside
Three Tons, Spital-fields
Crown and Anchor, Strand
Turk's head, King-street, Bloomsbury, Winter and Summer
The Crown, East-Smithfield

Third Monday.

Sun, Ludgate-street
St. Alban's, St. Alban's-street
Salutation and Cat, Newgate-street
King's-arms, St. Margaret's-hill
Queen's-head, Gray's-inn-gate
Boar's-head, Eastcheap
Princess of Wales's-arms, Cranborne alley, Leicester-fields
King's-arms, Tower-street, Seven-dials
Sun, at Shadwell
Queen's-head, Bath-street, Cold-bath-fields

Third Tuesday.

Pon's Coffee-house, Castle-street
Cock and Lion, St. Michael's-alley, Cornhill
Blue-posts, Southampton-buildings, Holborn
Chapman's Coffee-house, Sackville-street
Sun, Milk-street,
Ship, James-street, Covent-Garden
King's-head, Fenchurch-street, Sea-captains
George, Corner of Maggot-court, Piccadilly

Third Wednesday.

Fox and Goose, King-street, Seven-dials
Fifth and Bell, Charles street, Soho-square
Red-Cow, West-Smithfield
Red-cross, Barbican, a Master's Lodge
East-India-arms, John-street, Horseley-down
Horn in Fleet-street, Stewards Lodge, publick Nights in March and
December
White-hart, St. James's-street
Jack of Newbury, Chiswell-street
King's arms, new Bond street

Third Thursday.

Beathers, Cheapside, the Caledonian Lodge
Sun and Punch-bowl, High-holborn, third in Rank
Sampson and Lion, East-Smithfield
Horn, Fleet-street
Swan, old French Lodge, Grafton-street
White-horse, Corner of New Burlington-street

Third Friday.

King's head, Poultry
Green-man, Berwick-street
Lebeck's-head, Strand
St. Andrew, the Mariners Lodge, near the Hermitage

Fourth Monday.

White-lion, Cornhill
Black-lion, Nottingham-court, Seven-dials
Ship, Leadenhall-street
Lion and Goat, Grosvenor-street
Angel, Piccadilly
Feathers, Cheapside, late the Mourning-Bush

Fourth Tuesday.

Crown and Rolls, fourth in Rank, Chancery-lane
Albermarle, Dover-street
Turk's-head, Gerrard-street, Soho
King's-arms, Marybone-street
George, Ironmonger-lane
Vine, High-holborn, Winter Half-year

Fourth Wednesday.

Queen's arms, St. Paul's Church-yard, West India and American
Lodge, Master's Night
Running-horse, David-street, Grosvenor-square
St. John of Jerufalem, Clerkenwell
Sun, St. Paul's Church-yard
King's-head, High-holborn
Rising-sun, Fashion-street
King's-arms and one Tun, Hyde-park-corner
King's-head, Princes-street, Cavendish-square
White-hart, Mansell-street, Goodman's-fields

Fourth Thursday.

Dundee-arms, a private Room, Red-lion-street, Wapping
Swan, White-crofs-street
Pewter Platter, Crofs-street, Hatton-garden
Vine, High-holborn, Summer
Crown and Anchor, Strand

Fourth Friday.

Mourning-bush, Aldersgate
Half-moon, Cheapside
Three Tuns, Spital-fields
Turk's-head, King-street, Bloomsbury, Winter
Hermione and Active Frigate, Corner of Compton-street, St. Anne's,
the Royal Mecklenburg Lodge

Last Wednesday.

Caveac Tavern, Finch-lane

Last

Last Thursday.

King's-arms, New Bond-street

Anchor and Baptist's-head, Chancery-lane

No certain Day of Forming.

Union Lodge, private Room, Bell-lane, Spital-fields

A List of the Lodges in different Parts of England.

GLOBE, in Globe-lane Chatham, 1st and 3d Monday

King's-arms, Wandsworth, 1st Tuesday

Golden-anchor, Ballast-key, East-Greenwich, 2d and 4th Tuesday

Thatch'd-house, Norwich, 1st Thursday

Three-tuns, Portsmouth, 1st and 3d Friday, four o' Clock

Queen's head, at Stockton upon Tees in the County of Durham,
1st and 3d Friday

Red-lion, Lynn Regis, Norfolk, 1st Friday

Castle at Putney, 3d and 4th Tuesday

Angel, Macclesfield, Cheshire

King's-arms, Leight, in Lancashire

New Inn, at Exeter.

Royal-oak, Derby, 1st and 3d Tuesday

Bolton Lee-more, Lancashire, next Wednesday to every Full Moon

Cornish Cough, Salisbury, 1st and 3d Wednesday

West Cowes, Isle of Wight, 2d and 4th Monday

Swan, Chelsea, 2d and 4th Tuesday

Bear, Bath, 1st and 3d Tuesday

Red-lion, Bury, Lancashire, next Thursday to every Full Moon

Talbot, in Stourbridge, Worcester

Swan, Birmingham, last Monday

Barnstaple-Inn, Plymouth-dock, 1st and 3d Friday

Fencers, near Newcastle upon Tyne, 1st Monday

Angel, Chelchester, 2d and 4th Monday

Fountain, Gateshead, Bishoprick of Durham, 2d and 4th Wednesday

Green Man, Shrewsbury, 1st Monday

King's-head, Norwich, every other Thursday

The Custom-house, by the Old Dock, Liverpool, 1st Wednesday

Rose, Edgbaston-street, Birmingham, 2d and last Thursday

Angel, Shipton-mallet, Somersetshire, 1st and 3d Monday

Swan, Gloucester, 1st and 3d Friday

Hakfax Yorkshire, 1st and 3d Thursday

The Fox, near the Square, Manchester, 1st and 3d Monday

Swan, Watergate-street, Chester, 2d Tuesday

Red-lion, Horn-church, in Essex, 1st Friday

Three Lions, Banbury, Oxfordshire

Bush-tavern, Corn-street, Bristol, 2d and 4th Wednesday

George, Whithaven, Cumberland, 1st Monday

Ship and Castle, Haverford-west

Three Horse-shoes, Leominster, Herefordshire

Angel, Dolgelly, Merionethshire, 1st Tuesday

Bull

Bull, High-street, Bristol, 1st and 3d Tuesday
 The Bear, Norwich, 2d and 4th Tuesday
 Maid's-head, Norwich, 3d Tuesday
 Prince George, Plymouth, 1st and 3d Monday
 Sun, Cambridge, 2d Monday
 Sun, St. Peter's, Mancroft, Norwich, 2d and 4th Wednesday
 Key, St. Peter's, Mancroft, Norwich, 2d and 4th Monday
 King's-arms, Falmouth, 2d and last Thursday
 Angel, Great Yarmouth in Norfolk
 King's-head, Gravesend, 1st and 3d Thursday
 King's-arms, Helston in Cornwall
 Malons-arms, Truro in Cornwall, 2d and last Tuesday
 Black-moor's-head, Nottingham
 Nag's-head, Wine-street, Bristol, 2d and 4th Tuesday
 Red-lion, Market-street, Carmarthen, 1st and 3d Monday
 Church-style, St. Peter's, Mancroft Norwich, 3d Wednesday
 Rose and Crown, at Prescot, Lancashire, Wednesday next before
 Full Moon
 Redruth in Cornwall, 1st and 3d Thursday
 Three-tuns, North Cornsford, Norwich, 1st and 3d Monday
 Burnley-hall, Lancashire, every Saturday nearest the Full-Moon
 Swan, Ramsgate, Thanet, 2d and 4th Monday
 Parrot, Cow-lane, in Leeds, 1st Wednesday
 Pelican, Leicester, 1st and 3d Tuesday
 Red-house, Cardiff, Glamorganshire, 2d Monday
 Bear, Cow-bridge, Glamorganshire, last Monday
 Queen's-head, Leostoffe, in Suffolk, 2d Monday
 Crompton's Coffee-house, Manchester, 1st and 3d Thursday
 No. 8, the King's own Regiment, 1st and 3d Tuesday
 Ship and Cattle, Penzance, 1st and 3d Wednesday
 Shoulder of Mutton, St. Augustine's, Norwich, 1st and 3d Monday
 Golden-lion, Foregate-street, Chester, every other Monday
 White-lion, Beccels in Suffolk
 Rose, St. Augustine's, St. Mary, Norwich, 1st and 3d Friday
 Sunderland, near the Sea, Durham, 1st Friday
 Feathers, Bridges-street, Chester
 Capt. Bell's Troop, in Lord Ancram's Dragoons
 Merlin's-cave, Old-shambles, Liverpool
 Marquis of Caernarvan's, at Sunderland near the Sea, 1st and 3d
 Tuesday
 Three Kings, at Bristol, 2d and 4th Thursday
 Star, Lynn Regis, 4th Wednesday
 Dove and Olive-branch, St. Lawrence's, Norwich, 2d Wednesday
 Cock, Head of the Side, Newcastle, 1st Monday
 Cock, St. Mary's Norwich, every other Wednesday
 Three Crowns, Southside-street, Plymouth, 2d and 4th Monday
 Bell, Broad-street, Bristol, 2d and 4th Monday
 Swan, Sea Captains Lodge, Yarmouth, Norfolk

Three

Three Crowns, 2d Division of Marines, Plymouth
 Sun, Newton-Abbot, Dorset, 1st and 3d Thursday
 Meadway's Wine-vaults, West town of Crediton, Devon. 1st Monday

Royal-oak, Portsmouth-common, 2d and 4th Friday

Square and Compasses, Barnard Castle, 1st Monday

Mermaid, Windsor, 3d Monday

The Temple Lodge, Bristol, 1st and 3d Monday

Black-bull, Mighton's gate, Hull, 2d and last Thursday

King's-head, Canterbury, 1st and 3d Wednesday

On board his Majesty's Ship Vanguard

Talbot, Leeds, 2d and 4th Wednesday, a Master's Lodge

Punch-bowl, Stonegate, York, 1st and 3d Monday

Square and Compasses, White-haven, 2d Monday

Granby's-head, Dover, 1st and 3d Thursday

Bay-horse and Jockey, Darlington

Spread-eagle, Wisbech, Isle of Ely, 1st and 3d Tuesday

Three Black-birds, Union street, Portsmouth-common

Kingston upon Hull, 2d and 4th Thursday

All-saints Lodge, Wooler, Northumberland

St. George's Lodge, Exeter, 2d and 4th Friday

Green-man, Ipswich

George, Digbeth-street, Birmingham

Private Room, Appledore, Devonshire

Hole in the Wall, Colne, Lancashire

Bell, Portsmouth-common

Fox-Inn, Salop, 1st and 3d Wednesday

On board his Majesty's Ship, at Plymouth

Fleece, Barnstable, 1st and 3d Monday

Three-King's, Deal

Duke's-head, Lynn Regis

Half-moon, Othley, Yorkshire, 1st Monday

Workington in Cumberland, 1st Monday

White-hart, Hereford, 1st Thursday

Vine, Portsmouth

Punch-bowl, Peck-lane, Nottingham

Sun-Inn, Cambridge, 2d Thursday

Black-bull, Hexham, 1st and 3d Wednesday

White-heart, Chippenham, the Lodge of perfect Union

Mason's-arms, Richmond, Yorkshire

Bear, Havant, 1st and 3d Wednesday

White-lion, Dover

Private Room, Hubbington, near Titchfield, Hampshire

Seven-stars, St. Thomas the Apostle's, Exeter, 1st and 3d Wednesday

Granby's-head, Durham, 1st Tuesday

Lodges

Lodges in Foreign Parts.

Amsterdam.

- 1 LODGE, Nov, 30, 1753
- 2 Lodge of Charity, 1755
- 3 Lodge of Peace
- 4 Lodge of Regularity, 1757
- La Loge de Freres Reunis, 1762
- Virtutis et Artis Amici, 1762

Antigua.

Parham, Jan. 31, 1757-8
St. John's Great Lodge, 2d and 4th Wednesday, November 22,
1738

Bakers Lodge, St. Mary's Street

St. John's, 1738

Evangelists, 1753

The Castle of Aubigny in France

Barbadoes.

- 1 St. Michael's at Bridgetown
- 2 St. John's Ditto 4th Monday
- 3 St. Peter's Lodge, Speight's Town, 1st and 3d Saturday
- 4 St. James's Lodge
- St. James's Lodge, 1758
- Bermuda, the Union Lodge at Snow-lane, 1st Wednesday

Bengal.

- 1 Lodge at Calcutta, 1740
- 2 Ditto
- 3 Ditto
- 4 Chandernagore, the chief French Settlement
- Calcutta, 8th Lodge
- Bombay, 24th March, 1758
- Boston, in New England, 2d and 4th Saturday

Copenhagen.

New Lodge, St. Martin's Lodge

St. Christopher's

Basse Terre, Old Road Sandy Point, 1st Thursday
Santa Croix, a Danish Island, West Indies
St. Eustatius, West Indies, No. 1. and 2
Francfort, The Union

Gibraltar, 1st Tuesday, Nov. 1728

Lodge of Inhabitants, 1763

Guernsey. The Lilly Tavern

Three Crowns, 1st and 3d Monday

George Town Winyaw, Prince George Lodge, once a Month,
1743

Hague.

First. Second

Hanover. The Grand Lodge, Frederick

The

Hamburgh.

The Bunch of Grapes, Decker-street, every other Wednesday, October 23, 1740.

St. George, Emperor's Court. Ditto, 24th Sept. 1743
Jamaica,

Kingston 1st and 3d Saturday

Ditto 2d

Port Royal

St. Jago de la Vega First

Ditto Second

Savannah la Mar

Old Harbour

St. Mary's

Lausanne in Switzerland

Madrafs, or Fort St. George, in Coromandel

Madrid, 1 Sunday, 1727

Musquita Shore, the Lodge of Regulants, St. John's Hall, Black River, 1763.

Minorca.

No. 1. 1st Thursday

No. 2. 2d Tuesday

No. 3. 1st Wednesday

No. 4. 1st Monday

Norfolk in Virginia, 1st Thursday

New York, No. 2. St. John's Lodge, Ann-street, 2d and 4th
Wednesday

Paris. A La Ville de Tonnere Rue de Boucheries

Quebec. The Merchants Lodge, 1762

Rotterdam. The Lodge of Orange

Rotterdam. Royal Frederick

South Carolina.

Beaufort, Port Royal, every other Wednesday, 1756

Charles Town, 2d and 4th Thursday

The Union Lodge, 1735

A Master's Lodge, 2d and 4th Thursday, 1756.

St. Mark's, Lodge, 1763

Savannah in Georgia, 1735

Schwerin, St. Michael's Lodge, in the Duchy of Mechlenburgh.

Valenciennes in French Flanders

Wilmington, on Cape Fear River, North Carolina

York Town, Virginia, 1st and 3d Wednesday.

F I N I S.

5 17 1



CEDRIC CHIVERS. BATH



